NATIONAL ANTI-SLAVERY STANDARD.

SYDNEY HOWARD GAY, Editor. | Without Concealment---Without Compromise. | JAMES RUSSELL LOWELL, Corresponding Editor.

VOLUME IX.---NO. 27. | NEW-YORK, THURSDAY, NOVEMBER 30, 1848. | WHOLE NUMBER 443.

PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY
At 142 Nassau Street, New-York.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—Two Dollars per annum: Strictly in advance in all cases.

Pro-Slavery.

THE CONDITION OF THE BRITISH WEST INDIA ISLANDS.

We have received a mass of very interesting and valuable information from numerous correspondents in the British West Indies, relative to the present condition and prospects of these highly important islands. Accompanying the letters of our correspondents, are several files of West India papers, by an examination of which we derive considerable light thrown upon the affairs of the British colonies. This part of the world possesses, at the present moment, a considerable portion of interest, in an historical, moral and political point of view. To us, in the United States, the contemplation of the prospects and progress of these sugar colonies, is, under many aspects, of singular and special interest.—These islands have been for some time past, the arena of a doubtful experiment, entered into by the British Government and nation, in relation to the best policy to be pursued towards that portion of the African race which, from a state of death, servitude and misery in their native land, are given up by the barbarous rulers to whom they are subjugated, to be carried by Europeans from their own native field of slaughter to the field of West Indian labour and subjection. It is an escape to them from death, or rather an exchange of servitude, as field and domestic servants, in lieu of being brutally massacred, or more brutally ill-treated on their native shores by their own coloured oppressors. Thus transported, and under such a state of things, to the fields of the sugar plantations of the western world, they have become an object of serious consideration and great political agitation to the white race, among whom they have, as above shown, been for centuries past, in the manner and from the causes above mentioned, introduced.

It is still a question, we may say, with the world at large, whether the policy pursued by the British Parliament towards this race of men, is the best and wisest which could have been pursued. It may be said to be purely a question of facts, and that question is, whether the complete emancipation of a rude, ignorant, barbarous, and uncivilized race, is good for them?—whether they have been benefitted or not by the emancipation which the British Parliament has bestowed upon them?—whether giving them, on this continent, the liberties which their race enjoys in Africa, will not tend to convert every place on this continent where they may be found, into the same sort of charnel house, into the same scene of brutality, anarchy, and barbarity as is seen in their own country, where they are let lose and uncurbed?

We are not attempting to settle or decide this important question; we content ourselves with saying that it is still a problem which yet awaits solution. One effect of the policy of the British Parliament is, we believe, clearly seen and admitted on all hands—and that is, the ruin of the formerly thriving and prosperous people settled in the various islands. If, in the scales which the British Parliament held suspended from its hand, that scale containing the black man has gone up, and the other, in which the white race were weighed, has miserably gone down, it might be made a question whether any good can ever be said to be done, where, in the doing of it, an equal amount of injury and evil is produced.

It may possibly have comported with the views and interests of a great and powerful party in the Parliament and nation which has effected this double deed,—of kindness on one side to the black, and ruin, on the other side, to the white—to have brought about this admitted result. The British West India islands, formed by their rich products, and the skill, industry, and capital of their inhabitants, a powerful rival to the great and increasing interests of the British in the East Indies. When we conjoin the fact that it was the interest of the East India trade to crush that of the West Indies, with the other fact, that the latter have been, by the course of British legislation, effectually crushed, it is impossible to avoid an inclination towards the conclusion that the effect produced was the result of design, with the view to a certain object. In this view of the case, the pretensions to religion, morality, philanthropy, and so forth, by which the deed was pretended to be motived, and by which the simple mass was led, or rather driven, to its support, vanish before the uncovered mask of interested trading motives and party selfishness, into the thin air where such kind of pretensions mostly belong.

It appears by the intelligence of our correspondents, and the accounts we meet with in the papers published on the spot, that a mass of indescribable misery, destitution, and want of employment exists in these colonies. This misery chiefly reigns among the immigrant labourers, or Coolies, who have been introduced in the islands to supply the place of negro labour. We perceive that a league, which takes the title of "The Loyal West India League," has been formed in the island of Trinidad, especially with a view to devise means for the remedy of these augmenting evils. We find in a prospectus published by the League, the following significant language, which helps to give an idea of the object of its formation:—

What is here proposed in the present unemployed condition of the Indian and African immigrants, and creole labourers, is to establish, in convenient parts of the colony, self-supporting farms, to be formed out of the uncleared land, with asylums, hospitals, schoolhouses, prisons, police stations, and courts, attached thereto; and to be worked by the unemployed labourers and convicts. Such a project seems not only feasible, but most desirable; and if carried out with vigour, will save the immigrants and other classes mentioned, from demoralization, and be productive, besides, of vast general good. Every suggestion in such a direction, must now come most opportunely. Immigration into such an impoverished colony as Trinidad, can only be effective with other auxiliary measures for securing continuous employment and food to its labouring population. By the pressure of untoward circumstances, the West India planters are being daily brought down to the level of paupers; and in consequence of the general depression of all business, and the want of works, public and private, to absorb the unemployed labour of the colony, vast numbers of the labouring classes are necessarily doomed to idleness, want, and sickness.

Singularly enough, and with an obstinacy characteristic of British aristocratic rule, the Government of the island, with Lord Harris the Governor, at its head, has, we are informed, set itself in decided opposition to this movement, and done all in its power to thwart, defeat, and obstruct the operations and objects it aims to produce. In pursuance of this object, we have heard high complaints made against the Governor for his treatment of a Mr. Horatio Nelson Huggins, said to be an old, efficient, and praiseworthy magistrate in the island of Trinidad. Quite a party excitement seems now to be raging in Trinidad on this subject; and Mr. Huggins, who for twenty years has been respected and highly honoured for the uprightness and integrity of his conduct as an unpaid magistrate, has, it is said, been driven from the post he so ably filled without reward, in consequence of his connection with the league above mentioned, which has excited the special wrath of his high-mightiness, the Governor. We could not enter, with our correspondents, into the details of this purely local affair, nor participate in the embittered feeling which such local quarrels create between the opposite parties. we advert, however, to this fact, as a proof, among others, of the position we began with assuming, namely, that the goodness of the policy pursued by the British towards the West India colonies, remains yet to be discovered. We also incline to the belief, from all we see before us, as well as from our private sources of intelligence, that in, perhaps, no short space of time, the commotions and struggles between the people and aristocracy, which are now shaking Europe with convulsion to the very centre, will, if a different course of conduct be not pursued by Great Britain, extend to the excitable elements of the West India population. The British satellites sent out to rule and reign over these islands, appear to us too much inclined to play the part of Roman pro-consuls or Turkish bashaws, and exhibit too much of that family pride and aristocratic hauteur which so prominently characterise the great and rich in England. Sooner or later this English pride must be subdued and humiliated; sooner or later it must meet with a fall, and that a terrific one—for the adage that pride and ruin, hauteur and humiliation, are inseparably associated together and accompany each other, is a truth consecrated by the justice which has ever reigned over men and nations in all ages—demonstrated by the ultimate issue of all human events, and mathematically proved by the invariable fate and fall of the proud—it mattered not however high they were, or unassailable their power may have appeared to be.—*N. Y. Herald.*

From the New Orleans Bee.

If there be one circumstance connected with the election in this State which pleases us more than another, it is the noble confidence reposed in the principles and sound Southern sentiments of MILLARD FILLMORE by the people of Louisiana. From the commencement of the campaign this distinguished Statesmen was made the target for the vilest and most slanderous assaults. Every appeal to sectional prejudice that an infuriate and reckless partisanship could make was urged with vindictive malice by his foes. His votes were distorted, his speeches garbled, his opinions truncated and perverted. He was accused of being a thorough-faced Abolitionist, and placed side by side with Giddings and Slade. The people of Louisiana were told that if they voted for Millard Fillmore, the horrors of St. Domingo and Martinque would be renewed in our State, and ten thousand calumnies, equally flagrant and false, were disseminated with untiring industry through every parish, village, and hamlet in Louisiana. But the managers of this infamous plot counted too largely upon public credulity and ignorance. The people of Louisiana were not the unreasoning animals which Locofocoism seemed to consider them. The slander of which Millard Fillmore was sought to be made a victim aroused them to the necessity of investigation. They studied his private life and public career. They obtained the testimony of those who knew him. They looked to the Congressional record for a full and truthful history of his political course, and they became satisfied that Millard Fillmore was an honest, just, right-thinking man, that he had been grossly traduced, and that he was, in every respect, eminently worthy the suffrages of the South.

The detraction heaped upon the head of Millard Fillmore has recoiled upon its authors. The people of Louisiana have testified their confidence in him by giving him a noble majority. They have evinced their contempt for his slanders by sustaining him with a zeal not inferior to that manifested by them in behalf of OLD ZACK. The lesson administered to Locofocoism will, we trust, prove profitable. In another contest that party will probably learn that the weapons of truth are more potent than those of falsehood, and that lies are like chickens, "which still go home to roost."

A SYMPTOM OF REFORM IN ABOLITIONISTS.—The Abolitionists of the city of New York recently had a great gathering, for the purpose of getting up an excitement in favour of two coloured girls, who had attempted to escape from their owner, had been retaken and sold to negro traders. They succeeded admirably, and soon raised $2250 to *purchase* their freedom. We hope this is a sympton of their intention to reform and abstain from *stealing* negroes in future. It is certainly much more honest to *buy* than to *steal* them, and there is a much better prospect of succeeding in eradicating Slavery by *buying* our slaves free, than by resort to *theft* or *violence*. We do not know a slaveholder, in all our region, who would not be very willing to sell out his slaves for $1125 per head, or, indeed, for much less. But there is one thing about this matter we do not fully understand. It is, that they, will not buy any one who does not show a disregard to the divine injunction given to servants, to be subject to their own masters; to the forward as well as to the gentle.—The two girls whose freedom they purchased, we are told, were members of the Methodist Episcopal church. There is not a christian slave, in any of our coloured Baptist churches in the South, who would not vote to excommunicate a member that should attempt to run away from his or her master; so much purer are the christian morals of Southern *slaves*, than are the morals of fanatical *freemen* at the North! However, as Abolitionists seem to have *commenced* the reform, we hope they will go on, and yet evince that they esteem the *obedient* more than they do the *disobedient* and *turbulent*, by giving a still *higher price* for the former class.—They may thus perhaps elevate themselves, finally, to the high moral stand at present occupied by christian slaves in the South.—*Pennfield (Ga.) Christian Index.*

Selections.

From the Christian Advocate and Journal.

THE CASE OF THE EDMONSON SISTERS.

The public are already informed of the circumstances of this interesting case, up to the time of the great meeting at the Broadway Tabernacle, October 23d. By collections made in most of the Methodist Churches in New York, Brooklyn, Williamsburgh, and Jersey City, and individual contributions made since the meeting, together with the sale of pamphlets, &c. the sum necessary to be raised by the committee was made up, and on Friday, November 3d. the money was intrusted to William L. Chaplin, Esq. who proceeded to Washington, and collected the subscriptions which had been pledged in that city for the object. On Tuesday, November 7th, Mr. C. went to Alexandria, and effected the purchase of the two sisters, as will be seen by the following receipt.

Received of W. L. Chaplin twenty-two hundred and fifty dollars, being payment in full for the purchase of two negroes, named Mary and Emily Edmonson. The right and title of said negroes we warrant and defend against the claims of all persons whatsoever; and likewise warrant them sound and healthy in body and mind, and slaves for life. Given under our hand and seal this 7th day of November, 1848.

$2250 BRUIN & HILL. seal.

About seven o'clock, P. M. the same day, a telegraph dispatch was received in this city, announcing the gratifying intelligence —

"Thank God! Mary and Emily Edmonson are free!"

The fact was published in most of our daily papers on Wednesday morning, and was received with great satisfaction by thousands of our citizens.

Mr. Chaplin immediately proceeded to execute a deed of manumission, of which the following is a certified copy:

DEED OF MANUMISSION.

Be it known to all men; that I, W. L. Chaplin, of the city of Albany, State of New York, now resident in the city of Washington, in consideration of one dollar to me paid, and in further consideration of the claims of humanity, justice, and republican freedom, and Christian brotherhood, do by these presents, manumit, set free, and forever release from any and all obligations to labour for or serve me, my heirs, administrators, assigns, or any person or persons, claiming from or under me, from this time forth, the sisters Mary Jane and Emily Catharine Edmonson, daughters of Paul Edmonson, and they are hereby, each of them, declared forever free from any and all restraint or control, by me, or any person acting by my direction or authority.

Given under my hand and seal this 8th day of November, eighteen hundred and forty-eight, at the city of Washington. W. L. CHAPLIN. seal.

In presence of
H. NAYLOR,
WM. BRENT.

District of Columbia, }
Washington county. } To wit:

On this 8th day of November, 1848, before the subscriber, a justice of the peace in and for said county, personally appears W. L. Chaplin, and acknowledges the within and foregoing deed of emancipation to be his free act and deed, and the negro girls therein named to be henceforth free, manumitted, and discharged from all persons and claims whatsoever. H. NAYLOR, J. P.

Copy,
Test. W. BRENT, Clerk.

Washington, Nov. 10, 1848.

REV. GEORGE PECK, D. D.

Dear Friend and Brother:—These words are addressed to you in the name of the Edmondson family, parents and children. I wish it was in their power to gather around you, and express the grateful emotions of their hearts in their own simple and truthful way. It would be far more satisfactory to me, as it would be a most touching scene to you. *That* they may never be able to do. It is scarcely to be expected. The memory of the disinterested and noble deed, which has brought heartfelt gladness to their social circle, will never be lost, they feel quite sure. Their obligations to yourself, to Mr. Beecher, Dr. Dowling, and numerous other gentlemen immediately associated with you, in the benevolent design of restoring to their love and care the daughters and sisters, Mary and Emily, are fully appreciated by them. To your judicious and effective plans, under God, they owe everything. Accept from them—all they have to give—the offering of grateful hearts, a cherished recollection, with the earnest prayer for the smiles and blessing of God upon you.

They cannot fail to recognise distinctly a Providential hand in their late severe trial, and the unexpected relief which the active beneficence of unknown friends has brought them. In the efforts, which have averted from their domestic circle the saddest blow that could be aimed at its ties, they are well aware how many, unknown to them by name, have sympathised and participated. Not one of them all who has spoken a cheering word, bestowed a kind look, shed a brother's or a sister's tear, or in any way contributed to the happy result, is overlooked in their acknowledgments, or can be forgotten in their daily supplications to the God of the helpless and oppressed—to the great Father of us all! Friends, accept, one and all, their sincerest thanks for what you have felt, said, or done, on their behalf, in the dark hours of their trial. To your Christ-like humanity and prompt exertions, they owe more than mere language can express. They can say no more.

Mary and Emily may not at this moment be fully sensible of the perils they have escaped—of the certain ruin from which they have been rescued. Their thoughts and feelings are too confused and stirring to admit of calm reflection upon the past. They can only assure their benefactors that they have taken the solemn resolution to do what in them lies to build up and maintain a decided character for self-respect, purity, uprightness, and a resolute adherence to the cause of truth and right. They commit themselves to the guidance of the gracious Saviour, and hope to show by a simple and true life that the extraordinary efforts put forth in their behalf have not been wholly misapplied.

The members of the Edmondson family are entirely sensible that the interest felt for them in New York is far beyond what they had any just reason to expect. They can never forget that other fathers, mothers, brothers, and sisters, are equally exposed with themselves to the surrendering of the tenderest ties by the ruthless demands of Slavery, and that they are no less entitled to human sympathy, and the assistance of their fellow-men. They cannot cease to sympathise with others, while the iron grasp of Slavery is still upon some of their own number. The mother, in her old age, is not free. The youngest son and daughter are yet slaves in Maryland. Three brothers are missed from their circle, who now work without wages in New Orleans.—Let us all look up to God, and hope for a better and brighter day!

By request of the Edmomson family, your friend and brother, W. L. CHAPLIN.

CONTRIBUTIONS,

Cash Collection at Tabernacle, Oct. 23, $656 33.

Pledges made and collected—H C Bowen $125, S B Chittenden 100, Dr S P Townsend 100, J Falconer (for self and friends) 100, H A Chittenden 50, Capt. Knight 50, D Fairbank 50, A Studwell 50, Rev. H W Beecher 25, D Harris 25, Mrs. W Harris 25, R Mead 25, J Pullman (for Rose Hill M. E. Church) 25, Capt. Hutchinson 20, T B Richards 20, Chas King 20, Rev. G Peck 10, Mrs. A Beecher 10, A Tappan 10, A Lester 10, Anonymous (Liberty street) 10, S K Thomas 5, G H Williams 5, I Pullman 5, W H Brown 5. A Sailor 5, Richard Martin 5, pledges under 5 dollars, 18.50. Total $908.50.

Subsequent Contributions:—Rev. S. H. Tyng, D. D., $25; J. Freeland, $25; W. H. Halsted, $10; Hon. W. F. Havermeyer, $5; C. A. Bristed, $5; D. S. Williams, $5; Dr. D. Hoadley, $5; Rev. J. Seely, (Ogdensburg, N. Y.,) $5; Dr. S. H. Gregory, (Sandlake, N. Y., $5. Several donations under $5 00, $27 13, Total, $117 13.

Collections in M. E. Churches:—Forsyth st., New York, $57; Allen st., 39 50; Mulberry st., 37 50; Sullivan st., 25; Jersey City, 20; Williamsburg, 15; Green st., New York, 14 80; Second st., 15; Norfolk st. 11 81; Jane st., 10; Seventh st., 9; Bedford st., 9; Ninth st., 7 44; Eighteenth st., 7; Washington st. Brooklyn, 7; Duane st., New York, 5 75; Vestry st., 5 75; Twenty-fourth st., 5 75; Pacific st. Brooklyn, 4; Fiftieth street, New York, 3 75; Sabbath school of of Twenty seventh st., M. E. Church, (in addition to $25 pledged for the Church at the Tabernacle meeting,) 25 43; John street, $14. Total, $349,48.

Received for pamphlets sold, $18.53.

DISBURSEMENTS.

Certificate of Deposit, transmitted to Bruin & Hill, Alexandria,	$1,995 00
Rent of Tabernacle for meeting	50 00
Discount on uncurrent funds	4 68
Incidental expenses	49 06
	2,098 74
Total amount of receipts	2,050 97
Deficiency	47 77

The committee are somewhat short of the amount necessary to meet the whole demand. They have to acknowledge a very liberal donation, made by Messrs. BUELL & BLANCHARD, of Washington City, of about 2000 copies of an octavo pamphlet of 64 pages, published by them, to be sold for the benefit of this fund. It contains *seven* important speeches made during the late session of Congress, on the question of Slavery. They may be purchased in any quantity, at No. 61 John street, and the committee hope, in this way, to make up the existing deficiency, without appealing further to the liberality of their fellow-citizens.

G. PECK,
E. E. GRISWOLD, } *Committee.*
D. CURRY,

AN ESCAPE.—We have just heard of the escape from Slavery of a white girl, eighteen years of age, of uncommon beauty: the property of a clergyman at the South. When questioned as to her parentage, she did not deny that her owner was her father!!

Was the history of Slavery only fairly written out, and its infamy exposeed, there would not be hundreds of thousands of men leagued together at the North for its support. It is the prevailing political heresies of the age that is the cause of the continuance of this monster evil, aided by the selfish spirit of many of our own community, who either own slaves themselves, or will not yield an iota of their commercial operations to loosen the chains of oppressed.

What is to be thought of the splendid Constitution of the country, over which Mr. Webster has pored, and in regard to the merits and defence of which he has spent the best of his life? How long will this great man continue to reverence an instrument which Slavery has nullified, and which has expelled from Southern States the best men of the North, who have gone thither under its *broad* shield to protect the rights of freemen? How long will he suffer himself to uphold that, which has utterly failed to uphold the rights of his own constituents, and which can give no security to the most respectable men in Boston, were they led from any cause to visit Charleston, Savannah, New Orleans or Mobile?

So black has this sin become, that a moral blight is now hanging like a pall over this nation, more fearful than from any other national calamity on its records. Our hope is in God, that even the lowest depth of degradation may be over-ruled in such a manner, as finally to turn all hearts in one direction for its overthrow.—*Christian World.*

THE WASHINGTON UNION AND THE COURIER AND ENQUIRER.

Our readers will recollect that we published, a few days ago, the principal portion of an editorial from the *Courier and Enquirer*, declaring that the South must be content with Slavery where it now is—that it could go no farther. The important points in the article in the *Courier* were, that in the North there was "entire unanimity that, at all hazards, Slavery shall be restricted to its present limits."—that "no member of the House of Representatives from a free State dare to favour, directly or indirectly, the extension of Slavery into territory now free"—that there "has not been, within our knowledge, a single candidate for Congress, in any northern district, who has ventured to avow himself in favour of extending Slavery into New Mexico or California." Under these circumstances, the *Courier* declared that it was desirable and essential, that this unanimity and determination at the North should be understood at the South, clearly and distinctly. Ignorance might lead to serious consequences, and it was best for all parties, and all sections of the Union, that this northern feeling should not be misunderstood, or its strength underrated at the South.

The *Courier* admits that the Constitution shields the institution of Slavery where it is, and the North will rest content, provided extension of its limits is not claimed. That it should be carried beneath the folds of our nation's flag, like one of her choicest treasures, to new lands, over which the free eagle of our Union has already stretched its wings, would be a disgrace to the nation, and in the highest degree a wrong and a crime. The North claims a right on the part of the National Government to forbid its extension. They point to the acts of the Government, extending through its whole history, for the evidence of that right. They know that Congress has repeatedly exercised that right; from the Ordinance of 1787, reenacted in 1789, and the subsequent and successive admission into the Union of Ohio, Indiana, Illinois, Michigan, and other States, formed from the Northwest Territory, subject to a proviso explicitly excluding Slavery from them forever.

Southern men have sanctioned the principles of the Proviso, southern Presidents have signed bills in which it has been embodied, and southern Courts, as well as the Supreme Court of the United States, have recognised its constitutionality. The result then is—no southern right is invaded, or any southern interest unjustly interfered with, by any action of Congress, the object of which is to exclude Slavery from free territory.

Such is, substantially, the argument of the *Courier*, to which the *Union* replies. The latter paper is amazed and indignant—astonished and surprised. It objects to the whole article in the *Courier*, and to every part of it. It objects to the argument, the manner of enforcing it, and the time at which it appeared in print. The *Union* asks "why did not the *Courier* bring out this article during the canvass?" Why wait until southern Whigs had voted for Taylor?

Having, heretofore, published the article of the *Courier*, we must let our northern readers see the reply of the *Union*, which is certainly quite ingenious, to say the least. The great error of the *Union* is in supposing that the South are called upon to surrender any right, or to make any concessions, to the North, should the Proviso become a law. The South have no right to claim an extension of Slavery to free territory. With these remarks, we introduce the comments of the *Union*:—*Globe.*

To what, in fact, does the argument of the *Courier* amount to? That the South must concede everything to the North; and this absolute, unqualified concession is nicknamed a *compromise*; and it is the only compromise, we are assured, which the North will condescend to *accept*. The South is told, by way of consolation, that, if she yields everything in relation to the new territories, the North will not *now* pretend to claim more; but should the South refuse everything, then it is impossible to determine what new claims may be set up by the indignant North. She is threatened with "a fiery whirlwind of Anti-Slavery excitement, that may rise into a clamour, and even violence," and will certainly demand that "she shall yield much more." The language in which this proposition is couched, is rather the menacing manner of the highwayman—"Your purse or your life"—instead of the calm and conciliatory tone of one sister State addressing another.

Where are the editors of the *Courier* and the *Union* living? In what political land are their fortunate lots cast? Not only in a Republic, where one citizen is equal to another, but amid a confederacy of sovereign States, who claim the same equality of rights. Bearing the same burdens, they are entitled to the same benefits. Bound together by common interests and common feelings, they should cultivate with each other every possible kindness of manner, and participate with each other in the common benefits which they acquire. They have different populations, which proved the greatest difficulty to their union in the moment of entering into this noble confederacy of States; but those difficulties were finally reconciled by a spirit of conciliation and compromise. Something was *conceded* to the South, and something to the North. The Constitution was formed in the spirit of conciliation and compromise; and in this spirit alone should it be administered. Had the language now indiscreetly used by the *New York Courier* been employed in the Federal Convention—if the South had been told, in a dictatorial manner, that she must *concede* everything, (and that is the only compromise which could be admitted) does any American suppose the Constitution would ever have been formed?

It is true, that in the growth of our great Republic some of the slaveholding States have thrown off the slough of Slavery. God forbid that any American should object to this? It is true, of course, that the slaveholding States are thrown into a minority of the House of Representatives; but is it therefore just and liberal to exercise any power which the North may now possess, to the oppression of the minority? Suppose the tables had been turned the other way, and that the South were possessed of the predominating power; would the North have consented to abandon the whole of the new territory to the Southern slaveholder? "'Twere well, indeed, to have a giant's strength, but it were tyrannous to use it like a giant."

The South is perfectly willing to adjust this question in the most conciliatory spirit. As far as we are advised, it is perfectly willing to divide the country between them on the principle of the Missouri Compromise—giving the North the lion's share. If the North rejects this proposition on the ground that the territory is now free, and they will never consent to settle it with slaves, then the South proposes to leave the whole question to the decision of the legal tribunals of the country, on the principle of Mr. Clayton's bill. If this proposition be rejected, then they propose to do nothing by law, and leave the matter to be settled by the laws and the Constitution of the land.

We beg leave to say that the Southern States are scarcely willing to yield to the dictatorial terms of the *New York Courier*; not so much because they expect to profit by the use of the lands, as from a sense of the equality which they claim as members of the Confederacy. Equality is in this case equity. It is more: it is self-respect; and if they were quietly to submit to this unconditional demand, how would they stand in the eyes of the world? They who are members of the common partnership are not even to be permitted to plead before the tribunal of their country in behalf of their claim to share in the new lands, which have been bought by the common treasure and by the blood of at least two-thirds of Southern volunteers. The South claims it as a right, to be heard—not that they are certain of enjoying it at all, or to any considerable extent; for the nature of the climate and the soil will in all probability forbid the settlement of California, and perhaps New Mexico, by a race of slaves.

We appeal to the "sober, second thought" of the *New York Courier* itself; and if it refuses to listen to the voice of conciliation and compromise, we appeal to the sound discretion of our Northern brethren. How can the Southern people silently acquiesce in the imperative demand attributed to be North? If they yield, upon compulsion, to this demand—if they are told—you must concede to this compromise, which is the mockery of a compromise, or the North will demand *much more*—what, then, are they to expect from their submission? No sooner have they yielded to this demand, than another claim will be set up—another "fiery whirlwind" will be threatened. The slaves are to be emancipated in this district first—then the infernal traffic is to be prohibited at the point of the bayonet; and finally, all the slaves of the South are to be emancipated; for, how can one concession arrest a fanaticism which will be becoming more and more "impatient of (all) check or control?"

We have written this article in the most respectful and conciliatory spirit towards our Northern brethren. If there be a man in this great Republic who feels an ardent devotion to the Union, we claim that honour. We have shown it at different periods of our life—amid the storm of nullification, and amid the fiery whirlwind of abolitionism. True, we are natives of the South—but we claim to be Americans, devoted to the Union, and bound to our brethren of all the country—of the North as well as the South—by the strongest ties. In this spirit we take the liberty of submitting these desultory strictures upon the ill-timed and ill-advised article of the *New York Courier and Enquirer.*

MR. GENTRY (OF TENNESSEE) AND THE WILMOT PROVISO.—The Whig papers in this region have lately been industriously circulating a statement (from the Memphis "Appeal," a Tennessee Locofoco paper) that the Hon. M. P. Gentry, a Whig Representative in Congress from that State had declared himself in favour of the Wilmot Proviso.—The hostile source of the testimony should have suggested doubts of its truth; but it was published here without any mention that it was given on Locofoco authority. The Memphis Enquirer (Whig) has since furnished a contradiction of the statement, with an explanation of what Mr. G. did say; but it does not accord with Whig ideas of expediency here to give the whole truth.

Mr. Gentry is a man of great independence, energy and moral courage, and during the 27th Congress showed himself ready to declare his own opinions without reference to a conformity with those of others; but it was not supposed that he would have taken such pains to isolate himself from the people of his State and section by an opinion in favour of that unmeaning and useless humbug of Northern Locofosoism—the Wilmot Proviso. Slavery cannot be planted in any territory where it does not now exist except by positive enactment. So declare the highest judicial authorities of the nation. When such enactment is proposed it will be time to negative it.

The following is the definition of Mr. Gentry's position on this subject, as given in the Memphis Enquirer,—perhaps by himself:

"I will now proceed to give Col. Gentry's position.—I do so without the probability of mistake, as I conversed with him in reference to the very charge so ridiculously paraded before the public by the Appeal. Col. Gentry believes in the first place that the territory which we have acquired from Mexico is not adapted to slave labour—that Slavery will never exist there with or without a legislative prohibition—that therefore it is an "ideal principle"—and that the only safety for the South and her institutions is in the preservation of the Union which protects Slavery—and that *should* the fanatics of the North, against Southern influence and Southern rights and Southern votes, pass the Wilmot Proviso, that sooner than impart additional vitality to its destructive spirit by a Presidential veto, he would be in favour of its signature by the President, regarding the abstract principle as *of less evil* than disunion, especially as slaves will never be carried to either New Mexico or California. He believes also that the protection of Slavery rests in the continued existence of the Union, and therefore, as a Southern man, he prefers submission to disunion.

"It will therefore be seen that the position of Col. Gentry is not in favour of the Wilmot Proviso but in favour of submission to it *as alternative to disunion.*—He is opposed to the Wilmot Proviso—he has voted against it and would vote against it again."—*Day Book.*

Another Nullification Meeting has been held in South Carolina, at which Resolutions were passed similar to those published in the last Standard. By the following Report presented at the same meeting, it seems that all the people of that State are not in such a desperate hurry to bite off their own noses:

MINORITY REPORT.

We, the undersigned, composing a portion of the Minority of the late Fairfield Meeting, have thought proper to submit this exposition of our views in relation to their proceedings.

While we most cordially approve of the spirit of resistance that the Resolutions breathe, and are willing to confess that the impulse which prompted them was but an exhibition of genuine Southern feeling, still, at the same time, we cannot but regard as most injudicious the course of action prescribed, and especially so much thereof as relates to the vacation of their seats by our Representatives in the event of the passage of the Wilmot Proviso.

Apart from the indelicate doctrine of suggestion, which to say the least of it, bespeaks a diffidence in our Representatives that ill comports with the implied confidence reposed in their sagacity, we maintain that the end proposed is unconstitutional and inexpedient. Our representatives cannot vacate their seats before they have been addressed by their entire constituencies, which are the sovereign people, in State Convention. Primary meetings held in each of the Districts constituting a Congressional District, although indicative of popular sentiment, cannot, under the Constitution, authorise their immediate Representatives to return home, admitting it to be true that upon the passage of the Wilmot Proviso and its sanction by the President, the Constitution shall have been grossly violated, and there will have been a virtual dissolution of the Union: yet, after this violation of the Union continues to exist, until the sovereign people by some act, as solemn as the one by which the Federal Compact was originally ratified, shall have in State Convention proclaimed its abrogation, or annulled its particular violation—unless the State shall have actually seceded, we would still remain a member of the Confederacy, tacitly acknowledging the integrity of the Constitution, and rendering obedience to the existing Government, which is but that Constitution in practical operation.—Under this view of this case, it must be obvious that our Representatives could not vacate their seats upon the immediate passage of the Wilmot Proviso.

In addition to the unconstitutionality of this measure, we moreover contend, that it would be highly inexpedient for our Representatives to take the step that had been suggested. They should remain to communicate the proceedings of our State Convention, and to cooperate in bringing about such a compromise as may establish our institutions upon a much firmer and more permanent base than they have ever heretofore been.

If neither State nor Southern action can effect anything, then will it be time for them to vacate their seats—the Union which shall have been merely constructively dissolved, will then have become really so. Our State, however, shall have consistently adhered to her past and well settled defensive policy—dissolution will have been forced upon her after having resorted to every possible expedient for its prevention; whereas, the measures proposed by the Fairfield proceedings are calculated to defeat this end, and to change the entire policy of the South. Beside the objections already urged, we submit that the action is premature as to time and improper as to mode. If the intention is simply to elicit an expression of public sentiment in reference to the Free Soil movement, why not permit the Legislature, which is the very embodiment of public sentiment, which reflects it most faithfully, and certainly expresses it with far more dignity than these primary assemblages can, proclaim it in all the majesty of Legislation to the country? If the intention is to prepare us for action, let the collective wisdom of the Legislature suggest it. It may propose a Convention, to be held at the proper time, when State Sovereignty shall have been actually invaded. But we need no preparation: our position should be regarded as already sufficiently defined and no longer open for discussion. When the issue is fairly presented, there will be but one party at the South—when the call shall be made, there will be but one response and but one sentiment to actuate. At this time, all that is necessary is that our Southern State Governments should be addressed through our Legislatures, which is the proper communicating medium between Government and Government; giving them an assurance of our most hearty cooperation in any plan of action calculated to harmonise our sentiments, to unite our energies, and render assistance most effectual.

When it shall be time for the Sovereign People to act, let them do so in their sovereign capacity, and not in their primary assemblies. Southern Sovereignties should be addressed through State Convention, and not District meetings. Primary assemblies are meetings not even of a portion of the Sovereign People, but simply of the People, without any of the attributes of sovereignty. It is Convention that clothes the people with sovereign powers. A District meeting, therefore, is but a gathering of a few citizen subjects, who have long since delegated their sovereign power to the existing Government, where it will remain until withdrawn by Conventional action.

We have elaborated this political axiom, merely because the impression at the meeting, with a few exceptions, was that they were acting as a portion of the Sovereign People. Although we approve of the People in their primary assemblies discussing questions of local and even judicial policy, still we cannot think that they should ever go so far as to address themselves to Sovereign States, or to suggest authoritatively active measures to their Representatives.

We are, therefore, opposed to their proceedings, on the ground that the end contemplated is both unconstitutional and inexpedient:

That action is premature as to time, and improper as to mode:

That South Carolina is taking the position of leader instead of coöperator.

E G PALMER, JR.
J. M RUTLAND.
JOHN M BUCHANAN.

'SOUTHERN INSOLENCE—A NEW PLATFORM BROACHED—THE ULTIMATUM OF THE NORTH."

The Cleveland Plaindealer was one of the most assiduous labourers in the cause of Cass, and one of the most influential of many journals in Onio, which as the result shows, laboured for that candidate, with singular success.

It attempted to identify its candidate with the cause of Freedom, and it seems that a few numbers were distributed at the South, to prove that Cass was false to Slavery. A Whig subscriber from Georgia, who regrets that he had not 5000 copies, (for he says he could have carried the State by 20,000 votes with them,) ungratefully writes the editor that he is prepared to give a coat of tar to him, the first time he catches him in Georgia.

The proffer suggests a train of reflections to the Cass editor, the results of which he gives to the reader in an article, the title of which we quote above.

The South, he says, "meet us in Convention, mob us into two-third rules, giving to a minority (themselves) the power to control the majority; and then if they do not get a man from the South which in *ten* cases out of *eleven* they have done, they are sure to hold the *bolter's rod in terrorem* over the head of the Northern candidate, unless he pledges himself to Southern doctrines and Southern policy."

Posting the accounts, he finds that while by the doughfaceism, the great central States, New York and Pennsylvania are lost, the doubtful States, Connecticut, &c., thrown beyond the possible reach of the party, and the line of Northern Border States from Maine to Wisconsin, rendered doubtful, the Southern States almost unanimously abandon the candidate they have forced on the party, for another of an opposite political creed, but from their "section" and connected with their institution. He concludes, very correctly we think, that "*the partnership business does not pay expenses.*"

The Plaindealer copies an extract from a letter of Col. JEFFERSON DAVIS, Democratic Senator from Mississippi, and son in-law of Gen. Taylor, which presents the *ultimatum* of the South. We copy the extract:

Upon the right of slaveholders to migrate with their property into territory belonging in common to the States of the Union, you have been presented by the North with an issue, *offensive* to your *self-respect* as unjust to your Constitutional rights.

It has been *assumed* that domestic Slavery is a *moral* and *political evil*, and from the hypothesis of those who are practically ignorant of the subject the conclusion is drawn that its further extension should be prevented. In the face of all historical truth, it has been in the same quarter asserted that Slavery is the creation of local law. As property it is regulated by law; but where are the statutes regulating it?—Traced to the time of the law giver Moses, we find it then treated as an established state of society, and regulations made for it as such.

So it is viewed in our federal compact. Its condition of existence is to be decided by State sovereignties only, being beyond the range of federal legislation, and above the power of territorial government. This issue in the form in which it is presented, admits of *no compromise*; one or the other must yield before there can be any basis for adjustment.—The Southern States have to some extent shown a willingness to consider the Missouri Compromise as a compact, and continue it; but this cannot be acceded to those who contend for the total exclusion of Slavery from the territories, resting as it must upon our rights as joint proprietors of the public domain. In deciding the question, with which of the two great parties of the Union should the South affiliate, it is important to inquire how they stand with us upon this grave issue.

To this the Plaindealer replies in language in which we are sure it will be unhesitatingly and unanimously sustained by the people of Ohio. It is the sentiment of the democracy of New York, which is thus *forcibly uttered*, in time we trust for the impending crisis, by *their* brethren of Ohio:

In a case so clear, in a cause so just, we love to fight; and *rather than see Slavery extended one inch beyond its present limits*, we would rather see this Union rent asunder, dearly as we do now and ever have cherished it. If the political union of these States is only to be preserved by burying our consciences and yielding assent to the doctrine that "Slavery is no evil,' and after submitting to such moral degradation be told that the Government in order to be safely administered on such a principle, must be constantly kept in Southern hands; if under our own Constitution we have got to give Slavery and slave labour the same footing on *Free Soil* with freedom and free labour, and run a tilt over the world or wherever our territorial acquisitions may be, with this damnable institution then better the tie of the confederation be broken than submit to such dishonourable terms. No—Dear as this Union is to us and fervently as we desire that

might be seized and used for very disastrous purposes."

We employed on this *slave keeping* business, in 1813, 1 frigate, 3 sloops of war, 4 brigs, 1 schooner and 1 steamship. It was a dignified business for our Navy.

And look at the Army. Just before the breaking out of the Mexican War, the Army of the Nation was headed by the following Generals:

Winfield Scott of Virginia.
E. P. Gaines, Louisiana.
William J. Worth, Kentucky.
James Twiggs, Kentucky.
Zachary Taylor, Louisiana.
John E. Wool of New York.

To carry on that war the following regular Generals were appointed, in addition to the above:

Gens. Quitman, N. C. Pillow, Tenn. Patterson, Penn. Smith, La. Butler, Ky. Lane, Ia. Shields, Ill. Pierce, N. H. Cushing, Mass. Cadwallader, N. Y. In all from the Free States 7. From the Slave States 8.

We have heretofore given the list of appointments of the Judges of the United States' Courts, showing the preponderence of the slave power in the appointment of these officers of Justice, who above all others, should be above the influence of oppression, and the bias of sectional feeling, especially if that feeling is based on wrong.

But in this connection we could call attention to the inequality in the apportionment of the judicial circuits, and the salaries of the district judges:

Vermont, Connecticut, and New York, with 42 Representatives in Congress, and a free population of over *three millions*, constitute one circuit, while Alabama and Louisiana, with 11 Representatives, and a free population of but *half a million*, constitute another circuit.—New Jersey and Pennsylvania, with a population of two millions constitute the third circuit. Mississippi and Arkansas, with a population of but *half a million*, constitute the ninth circuit. We say free population, because the slave has nothing to do with courts of law, having no legal rights to maintain. Louisiana with a population of 183,939, has one Judge at a salary of $3,000.—Ohio, with a population of 1,219,465, more than eight times as great as that of Louisiana, has only one Judge at a salary of $1,000; that is, while he has more than eight times as many to do business for, receives but one third as much pay. Arkansas with a free population of 77,639, has one Judge at a salary of $2,000; New Hampshire with a population of 284,573, has but one Judge at a salary of $1,000. Mississippi with a free population of 180,440, has one Judge who receives $2,500. Indiana, with a population of 585,863, has but one Judge who receives only $1,000; thus receiving but two-fifths as much pay, for doing more than three times the work.

FREE TERRITORIES.—The gubernatorial chairs of the Free Territories of the North, as well as the slave Territories of the South, have generally been filled by southern men. During the whole territorial existence of Indiana and Illinois, they were governed by men from slave States. Mr. Dodge, Governor of Wisconsin, Gen. Chambers, and Mr. Clark, Governors of Iowa; S. T. Mason, of Virginia, last acting Governor of Michigan, were of this class of men. The Chief Justice and Secretary of Wisconsin, were in 1841, both from the slave States.

In the beginning of this article, we alluded to the deficiency of the South, in bearing the burden of the struggle for independence, both in furnishing men and means to carry on the war, notwithstanding it has monopolised to its use the advantages of the achievement, and perverted it to the ignoble purpose of oppression. This fact is proved in the following table, which shows the number furnished by each of the old thirteen States to the Revolutionary army, from 1775 to 1783 inclusive, with the amount of money received in each State, therefor.

States.	*Troops furnished.*	*Money allowed.*
New Hampshire.	12,497	4.278.016
Massachusetts,	67.907	17.964,613
Rhode Island;	5.908	3,782.974
Connecticut.	31,939	9 285.737
New York,	17,681	7,179.972
New Jersey,	10,762	5,342.770
Pennsylvania,	25,678	14,137,075
Total of the present 7 free States,	172,436	$61,971,167
Delaware,	2.386	0.839,819
Maryland,	13,912	7,568,145
Virginia,	26.678	19,085.971
North Carolina,	7.253	10,427,586
South Carolina,	6,417	11,523,299
Georgia,	2,679	2 993,800
Total of the present 6 slave States	59,335	$52,438,130

Besides this, it might be added, that of the 45 officers of the Revolutionary Army, the seven northern States furnished 30, the six Southern States 15.

By this table it will be seen, that while the Northern States furnished about three times the number of troops furnished by the Southern States, they received not one fifth more money. North Carolina, South Carolina, and Georgia, furnished but 16.359 troops, and received about 25 millions of dollars; New York furnished 17,781 troops; and received but 7 millions. Virginia received over a million of dollars more than Massachusetts, while she furnished but a little more than one third the number of soldiers.

RECAPITULATION.

The foregoing tables have proved the following facts:

1 The superiority of the North in the following particulars:

In population, the North over the South, one third		4,924,425
In Newspapers and Periodicals.		1,871
Printing Offices,		750
Binderies		301
Agricultural Products		40.609.803
Manufactories,		250.595,048.
Salines.		32,733,930
Fisheries,		8,551.537
Products of Forest,		7,828,737
Capital invested in domestic commerce,		105,303,398

2 The advantage which the South has gained by the slave power, over the North, as follows:

Presidents—South over its proportion		28 years.
Vice Presidents	equal	
Secretaries of State	over	19 "
Secretary of War	"	4 3-4 "
Secretary of Navy	"	6 "
Postmaster Generals	"	5 1-2 "
Attorney Generals	"	24 "
Presidents of the Senate	"	28 "
Speakers of the House,	"	17 "
Chief Judges	"	28 "
Assoc'te Justices, south over proportion		7 judges.
Foreign Ministers	" "	45

Senate, 9 States, or 18 votes secured to the slave power by the extension of Slavery.

House of Representatives, 20 Representatives based on Slave Representation alone.

In the appointment of Clerks—

Virginia had more than N. Y.	77
Maryland more than Pennsylvania,	42
District Columbia more than Mass.	56

Original Generals to the Army the North had 1 the South 5.

The Secretary of the Treasury is the only office which the North has filled above its proportion; the North filling it 5 years and eleven months more than its proportion.

Now we ask the candid reader what do all these facts show? What, but that the South rule the North? For what purpose has the South secured all these advantages—political influences, avenues to power, and means by which she can control the whole nation? For no other reason only to preserve, perpetuate and extend Slavery and the order of aristocratic republican nobility established in the slave holding oligarchy. Human nature loves power. It seeks in the persons of the few to rise above, rule over and tyranise upon the masses. It has done so in the old countries of Europe, in the name and by the signs of royalty. It will seek other means to secure the same ends in other countries, not even excepting our own, unless the voters, the source of power in a Republican Government, keep the power in their own hands—elect only such men as are favourable to their interests, to office. That a slaveholder, who gets his bread by the sweat of other brows than his own, can be entrusted with the interests of free labour, is an absurdity. Therefore we see the consistency of the first article in the creed of Liberty men—No voting for slaveholders or those in political league with them.

How did the South secure this usurpation? some may ask. John Randolph, one of the few belonging to that concentration of power, tells us how it is done. We commend his words to the attention of Northern voters. In the debate on the Missouri question he said:—

"We do not govern them (the people of the North) by our *black slaves*, but by *their own white slaves*. We *know what we are doing*. We of the South are always united, from the Ohio to Florida; and we can always unite: but you of the North are beginning to divide. *We have conquered you once, and we can, and we will conquer you again.* Aye, sir, *we will drive you to the wall*, and when we have you there once more, we mean to keep you there, *and nail you down like base money.*"

We were requested to publish the following paper some time after its appearance in the Liberator, but have not till now found room for a document which had probably been already read in the *Liberator*, or *Freeman* by all who feel any special interest in the subject. We would not, however, have the esteemed friends who made the request think that it was forgotten or disregarded.

At a meeting of the Union Free Produce Society of Chester county, Pa. the 2d of 7th mo. 1848, the following Report was received from a committee appointed for that purpose—unanimously adopted and directed to be published.

Review of Wm. L. Garrison's opinions on the use of the products of Slave labour, as set forth in the Liberator of March 5th, 1847.

The committee to whom was referred the subject, would remark, that while attempting a refutation of the sentiments of one who has for such a lapse of time been energetically and devoutly engaged for the overthrow of Slavery, and one whose moral vision in most cases, seems so clear, they are aware they subject themselves to the most severe scrutiny; but believing that fidility to the slave demands a more vigorous effort on the part of Abolitionists to carry out the doctrine of "No union with Slaveholders," commercially, as well as ecclesiastically and politically, they are willing to abide the issue.

Our friend Garrison says, "At an early period of the Anti-Slavery enterprise, we were led for a time to regard the use of slave productions as personally involving a direct support of the slave system; but we were soon satisfied that we erred in judgment on this subject, that it was wasting time upon what no man could strictly reduce to practice, and that nothing would be gained by pressing it upon public attention. There were a thousand strong and vital issues that could be made with the slave power, and we deemed it far more important to grapple with these, than to raise questions of conscience which no casuistry can settle like a moral axiom."

The foregoing are some of the prominent reasons our friend gives in 1847, for changing his belief and course of action in regard to the doctrine of abstinence. We subjoin some of his sayings on the same subject as published in the Liberator for April 23d, 1831, and ask the candid inquirer to contrast the sentiments which were *then* given forth as "self-evident truths" to his mind, with the reasons above quoted for their renunciation.

In 1831, our friend says, "The abettors of crime are as guilty as the perpetrators. The assertions which have been made are true—that the consumers of the productions of slave labour contribute to a fund for supporting Slavery, with all its abominations; that they are the Alpha and the Omega of the business; that the slave dealer, the slaveholder, and the slave driver are virtually the agents of the consumers; for by holding out the temptation, he is the original cause, the first mover in the horrid process; that we are called upon to refuse those articles of luxury which are obtained at a lavish and absolute waste of the blood of our fellow men—and that a merchant who loads his vessel with the proceeds of Slavery, does nearly as much at helping forward the Slave Trade, as he who loads his vessel in Africa with slaves; they are both twisting the same rope at different ends. A few interrogations will suffice to illustrate this business. If a merchant patronises a pirate who has plundered vessels on the high seas, and pay him liberally for so doing, is he not a pirate himself in principle? Is it not true that the receiver is as bad as the thief? Is not the man who bribes his companion to stab a third person to the heart, the greater criminal of the two, though he shed no blood? There can be no difficulty here; everybody will answer in the affirmative. These are self evident truths. Now for the application. Why are the slaves held in bondage? Certainly not to fulfil any prophecy; not on the ground of benevolence; not because their liberty would be dangerous; no such thing; *but because they are profitable to their owners.* Who are the principal consumers of the products of slave labour? The free States. They furnish a good market for the South. What is this but putting an immense bribe into the hands of the slaveholders to kidnap, steal and oppress? Were it not for our patronage, they would be compelled to liberate their slaves. The prophecy of Mr. Randolph will then be fulfilled: the slaves will not run away from their masters, but the masters from their slaves. We are then the warmest and most efficient supporters of Slavery, and feel no compunctious visitings of conscience in purchasing those things which are stolen, and which have been moistened with the tears and blood of the slave. If 'the receiver is as bad as the thief,' surely he is more criminal who gives *a yearly salary to the robber.* Is there any flaw in the argument? Are not the cases parallel?"

What are the reasons given to show that our friend "erred in judgment" when he declared, "that the consumers of the productions of slave-labour, contributing to a fund for supporting Slavery with all its abominations," "that the slave-dealer' the slaveholder, and the slave-driver, are virtually the agents of the consumer," and the "abettors of crime are as guilty as the perpetrators?" Says he, it is the discussion of a subject which is entangled with inextricable difficulties, therefore cannot be a test of moral character;" it is "wasting time upon what no man could strictly reduce to practice," and "that nothing would be gained by pressing it upon public attention." It seems to us our friend has fallen into the *same* error as our pro-slavery preachers and politicians, when they attempt to justify their iniquitous practices by calling the attention of the people to the manifold evils that abound in the land, and attempt to prove that Slavery has become so interwoven and incorporated into every department of society, that it is useless to spend time in grappling with this *one evil*, while there are so *many* "strong and vital issues" to be made for the *universal* redemption of man.

If the doctrine of abstinence is to be renounced and no longer considered as based upon "self-evident truths," because of its complexity and difficulty to carry out, then we do not see why the McDuffies and the Calhouns may not resort to the same logic in renouncing and abandoning those truths which were enunciated to be "self evident" in '76.

If it be true that we may *knowingly* abet in supporting Slavery by *bribing* the slaveholder to "kidnap, steal, and oppress," without incurring any guilt, then we do not see but the same plea may be urged in support of this slaveholding Government and its Pro-slavery churches. But we think neither sound logic nor pure Anti Slavery will justify the abettor in either of those cases.

Our friend says, "we have felt it to be one of those cases which do not admit of clear demonstration, and hence must be left to the individual conscience;" and in order to evade responsibility he quotes the following text: "To him that esteemeth anything to be unclean, to him it is unclean. He that doubteth is condemned if he eat, because he eateth not of faith. One man believeth that he may eat all things; another who is weak eateth herbs. Let every man be fully persuaded in his own mind." Now, if it will not "admit of clear demonstration" that we are required to cease from abetting or sustaining the slaveholder in his wrong, will it not admit of a more clear demonstration, that we are justifiable in giving him the motive to plunder and oppress? If this matter is to be left *alone* to the self perverted conscience to decide, then may not the same be said of every other question? for *this is the text*, which is quoted by the Pro-slavery politicians and sectarians, as a justification for their refusal to join the Anti-Slavery warfare.

If our friend Garrison can find any justification for the consumption of slave produce in the above text, we think it may be tortured into a justification for the omission of many known duties. It is urged that there is a lack of charity manifested towards those who do not see that duty requires them to abstain from the use of slave products, on the part of those who do. To this allegation we would only remark, the same is said of the great body of Abolitionists by the slaveholder and his apologists, and they alike prefer the chargrs of acting from a zeal, not according to knowledge, however well intended.

It is said "the soil of a vast portion of this great nation is cultivated by slave labour. The principal staple is cotton, the subordinate ones sugar and rice. These are all good—the gifts of a beneficent Creator. If their consumption tends to injure the health and degrade the morals of the community, then, by the law of self preservation and by the rule of moral obedience, they could not be innocently used. It is sad to think how much of violence and injustice enters into their cultivation, but it seems to us, other things being equal, they may be innocently used by those who abhor oppression, who are earnestly endeavouring to overthrow it, and who maintain that the labourer is worthy of his hire,' *and innocently by no other persons.*" We think our friend has fairly admitted in the foregoing to premises to be true; that the "violence and injustice" which enter into the cultivation of slave-grown products render their use unjustifiable other than by the fulfilment of certain requisites on the part of the consumer. It is asserted that "no person" can "innocently" use those products, but those "who abhor oppression, who are earnestly endeavouring to overthrow it, and who maintain that the labourer is worthy of his hire." If their consumption can be *innocent* only by the performance of the above conditions, the argument appears conclusive, that the consumer either gives his sanction or support to their cultivation, or he has no moral right to procure such produce by such means; hence it only remains to be shown that the fulfilment of the conditions specified in which we may *innocently* use those *blood-stained* articles, does not obliterate or do away the sinfulness or wrongfulness in the use of them. And what is it that qualifies a man for becoming an innocent co-helper in sustaining Slavery?

Our friend says he must "abhor oppression," he must "earnestly endeavour to overthrow it," &c., and then he may *innocently* do that which will strengthen and enlarge that "de-ire" which George Thompson, of Great Britain says was the *cause* of the enslavement of the Mexicans by the Spaniards, the enslavement of the Caribs of the West India Islands, and the enslavement of seven millions of Africans and their descendants at the present time. Now, if this be sound reasoning in regard to the evil of Slavery, will not the same apply with equal force to other evils? If a man "abhors" counterfeiting, is "earnestly endeavouring to overthrow it," "maintains that the labourer is worthy of his hire," then he may *innocently* go to a band of counterfeiters, purchase their spurious coin, and use it for his own support, in order to enable him the more vigorously to carry out his doctrine of "abhorrence" to the system of counterfeiting. Or if a man "abhors" sheep-stealing, is "earnestly endeavouring to overthrow it," &c., he may go to the company who make it their business to steal sheep for the market, and purchase either for his own consumption or traffic. Now, if the mere fact of a man abhorring Slavery, earnestly endeavoring to overthrow it, &c., will obliterate or do away *all* the *guilt* and *responsibility* attached to the consumption of slave produce, then will not the same degree of devotion manifested on the part of the man who purchases the counterfeit coin, or the man who procures the stolen sheep, exonerate them from the guilt and responsibility of aiding and abetting in counterfeiting and sheep-stealing? What says the eloquent and devoted Thompson in regard to the *motive* which gave rise to the enslavement of our fellow-men? In a speech delivered on the subject of free trade with India, he says: "A single glance at the origin of Negro Slavery will suggest the remedy which ought to be applied. The Slavery and the slave-trade of the western world began in a desire to obtain by forced labour the products of the earth. The Spaniards enslaved the Mexicans that they might work them in mines, and enrich themselves with the precious ores which they ex racted. A similar motive led to the enslavement and brought about the extermination of the Caribs of the West India Islands.—The introduction of the sugar cane and the demand for its produce, led to the trade in slaves with Africa; and the enslavement of seven millions of Africans and their descendants at the present time, and all the existing horrors and atrocities of the African slave trade, are founded upon the desire to realise the profits which are obtainable by the growth and sale of five articles—sugar coffee, cotton, rice, and tobacco. Were the demand for these to cease, the nourishment and vitality of these systems would cease, and they would perish from the earth"

And what were the words of the venerable Clarkson, in reference to the same subject, in 1840?

"How, then," says he, "can you get at these [American planters] so as to influence their conduct?—There is but one way; you must endeavour to make them feel their guilt in its consequences. You must endeavour by all justifiable means to effect their temporal interests. You must endeavour, among other things, to have the produce of free tropical labour brought into the markets of Europe, and undersell them there, and if you can do this, your victory is sure." Again, what is the testimony of the South, as adduced by Thompson in the beforementioned speech, which he says was given through the press of New Orleans? Say they, "By the blessings of heaven, the Southern planter is enabled to raise the noblest weed that was ever given for the comfort of the human family—a weed destined to make a new era in modern commerce, if those who raise it have spirit and virtue enough to scorn and defy the banking and speculating quacks of the day. I have no idea that the slaveholding race could maintain their liberty or independence for five years without cotton. It is that which gives us our energy, our enterprise, our intelligence, and commands the respect of foreign powers. The Egyptian may look with devotion to his Nile, as the source of the power and wealth of Egypt: the pilgrim and inhabitant of the Holy Land may bathe in the sacred Jordan, and take comfort in the belief that he has washed away his sins: the Hindoo may worship the Lotus, under an idea that Vishnu created Brahma from its enfolded flowers; but a genuine slaveholder in South Carolina will ever look with reverence to the cotton plant as the source of his power and his liberty. All the patchments upon earth could never protect him from the grasping avarice and financial fury of modern society. If he expects to preserved the peculiar institutions of his country and transmit them to posterity, he must teach his children to hold the cotton plant in one hand, and the sword in the other, ever ready to defend it."

The late Dr. Channing, in speaking of the Cuban slave-trade and Slavery, says, "We do much to sustain this system of horror and blood. The Cuban slave trade is carried on in vessels built expressly for this use in American ports. These vessels often sail under the American flag, and are aided by American merchant-men, and, it is feared, by American capital. And this is not all: the sugar, in producing which so many of our fellow creatures perish miserably, is shipped in great quantities to this country. We are the consumers who stimulate by our demand this infernal cruelty. And knowing this, shall we become accessories to the murder of our brethren by continuing to use the fruit of the hard-earned toil which destroys them? The sugar of Cuba comes to us drenched with human blood. So we ought to see it, and turn from it with loathing. The guilt which produces it ought to be put down by the spontaneous instinctive horror of the civilized world."

In view of *all* the foregoing testimony as evidence in favour of the use of slave produce giving the *motive* to enslave and oppress, shall we abandon the doctrine of abstinence, because of the many difficulties and besetments with which we are surrounded? *No, no!* but let us put on "the whole armor of truth," and gird anew for the conflict, having full assurance in the doctrine, "Be ye not partakers in other men's sins."

BENJAMIN KENT, President,
LYDIA C. HAMBLETON, Secretary.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW-YORK, THURSDAY, NOVEMBER 30, 1848.

The recent decision of the English Government not to allow the sentences of Mr. O'Brien and his fellow patriots to be carried into execution, shows an advance of public sentiment in regard to capital punishments which we cannot but regard as of considerable significance. It is no proof of the humanity of the Government, but only an evidence that they felt that so barbarous and shocking an exhibition would not do. It was not that the punishment seemed too grave for the offence, for, however the English might profess to look upon the rebellion as a farce, the preparations they made to suppress it show that it was a very serious matter to them. The simple truth is that this exhibition of public revenge was to take place on a scaffold lofty enough to attract the eyes of all England. It is just as bad and just as disgusting to strangle John Brown as Mr. Smith O'Brien, only in Brown's case the public do not have their attention drawn that way.

But beside the feeling of disgust that a refined woman, brought up decently, and acting as the representative of a great nation, should be called upon to sign a warrant for the choking, disembowelling, and hacking in pieces of half a dozen helpless men, there was probably a vague and half acknowledged perception of the abstract injustice of the sentence. Should the English people murder, in cold blood, these men whom they had deliberately made rebels of? Before the outbreak of the late Irish Revolt, we expressed our opinion of the entire futility of any attempt at a forcible redress of the wrongs of Ireland. But not the less on this account do we feel for those wrongs, and sympathise with the men who, no matter how abortively or unwisely, have striven to remedy them.—Efforts like theirs must be judged by the intention rather than by the event, and though they may not be permitted to seal their devotion with their blood, they have a right to the title of martyrs in the cause of Freedom.

The tone of the English press, even of the liberal part of it (with few exceptions) has been absolutely brutal in regard to the affairs of Ireland. It has always been one of John Bull's many boasts, that he never struck an enemy who was down. But Smith O'Brien and Meagher have been assailed by a downright mob of journalists, and pelted with every derisive epithet in the vocabulary of hatred and contempt. To the solid Englishman, altogether too heavy to be lifted off the ground by enthusiasm, nothing is so terrible as ridicule, and accordingly the whole aim of British Journalism has been to render the Irish movement ridiculous. The last thing that John Bull gets an understanding of is the character of a neighbour, and he accordingly thinks that the Irishman is to be cured by the same medicine which is so effectual in his own case. John knows how absurd it would be to attempt to carry away the House of Lords by a flourish about Runnymede, or to rouse the enthusiasm of the Commons by a burst of eloquence on the subject of Naseby or Worcester, and so he applies the same rule to his neighbour across the channel. It seems not to occur to him to consider whether, as the blame of Ireland's misery lies chiefly at his own door, it would not be possible for him to discover the means of remedy.

We could hardly believe our eyes when we read in the *London Examiner* a serious proposal to maintain a fleet upon the Irish coast for the reception of loyalist fugitives in case of another rebellion. But even this is not considered enough, for the same paper goes on to suggest a line of forts along the shore for the same purpose. How valuable must be a province which must all the time be held by the throat, and half-strangled now and then by way of prevention! We were proceeding at once in the usual Brother Jonathan strain to thank God that we were not as other men are, when we recollected that we also had our Ireland and were engaged in holding our private and peculiar wolf by the ears.

It is the fashion with some persons to assert that the condition of the English and Irish labourer is worse than that of our American slave. Some are sincere in this opinion, others, who care not a straw either for labourer or slave, assume it as an apology for their Pro-Slavery position. As far as the one circumstance of food is concerned, we are ready to allow that for the last two years the Irish peasant has been worse off than the slave. But in making the general comparison one very important element is overlooked. Pandora's box is very carefully sent to our wretched bondmen, but, when they open it, they find that all the evils are correctly forwarded *as per invoice*, only Hope has somehow got lost out on the way. The great fallacy in the parallel seems to be, that though we grant that men cannot be happy and starve at the same time, yet it does not follow but they are necessarily elevated to a state of perfect bliss by a bellyful of hominy.

Those who compare the physical condition of the Irish labourer and the slave should remember that the potato-rot was not a calamity whose approach was calculated in the almanacs. Even Cobbett, though he abused the potato as an article of food, never enumerated treachery among its other bad qualities. Is there any reason why maize should not be attacked by a similar epidemic? If this calamity should take place, the only circumstance in favour of the slave, as compared with his poor brother over the ocean, would be put out of the question.

We began by speaking of the reluctance of the English people to have Smith O'Brien hanged, drawn, and quartered, and we called it a good sign as far it went. Not that transportation with felons would not be a more barbarous punishment for such a man. But the circumstance merely shows that when you bring bloodshed directly and palpably before men's eyes they are revolted by it, though it be performed with a ceremonious observance of punctilious proprieties. Such a feeling, however, is rather a testimony in favour of human nature, than a proof of the possession of right principle. It is like the horror which a person, who eats beef and mutton every day of his life, would feel in a slaughterhouse. The people of England, through their Government, perpetrate atrocities continually, to which the execution of O'Brien and the others would be a mere trifle. And we do no better.

While we are wondering at the bad economy displayed by a nation in keeping a province in such a condition that fleets, armies, and fortifications are needed merely to hold it down, we cannot help thinking of our own three millions held in subjection by a brute force in whose aggregate we ourselves form units. It is our weight that presses down the slave at this moment.

We consider the trial and conviction of Drayton at our own seat of Government, and during the session of our national legislature, to be infinitely more disgraceful to us than the condemnation of O'Brien is to England.—Drayton is now lying in Washington jail, sentenced to twenty years imprisonment on a single indictment, and with seventy-one other indictments of the same kind hanging over him. His case is already well-nigh forgotten. Yet he has been punished for a simple act of humanity which, we think well enough of human nature, to suppose that there are few who would have refused to perform.

There are persons among us who spend a great deal of time and money, in endeavouring to check the spread of Popery, and who enforce their arguments by appeals to the bygone horrors of the Inquisition and the long-extinguished fires of Smithfield. The enormities perpetrated daily under the cover of our slaveholding system, and with the assistance of our Slaveholding Government, throw the Inquisition and Smithfield entirely into the shade. Slavery exercises a more complete spiritual tyranny than the Pope ever did in the palmiest days of his power. How long will it be before we are able to see as clearly the atrocities which are daily enacted before our eyes as those which have been dead and buried for centuries? J. R. L.

For the authenticity of the following letter we cannot vouch. Indeed from internal evidence we would almost venture to pronounce it a Roorbach, notwithstanding we found it some days since among our other letters from the post. If not from General Taylor himself, it was probably written by some eccentric person, who is at the the same time an adherent of his, and a friend to the Abolitionists, whose opinions he values. We can conceive of such a person.

We publish the letter, however,—presuming it was meant for the paper—and reply to it at some length.—Somebody else may read it, if General Taylor does not, and be helped to understand us.

Letter from General Taylor.

"Am *I* not a man and a brother?"

BATON ROUGE, LA., Nov. 23d, 1848.

SIR:—I have read your remarks upon my character, since my election to the Presidency, and I regret to find that you permit yourself to form opinions of public men out of your prejudices, instead of basing them upon information. I do not find fault that you oppose me, nor that you dislike me: all that I claim is that you should treat me with that degree of candor which you, of course, claim from your own opponents. It is not becoming in me to speak of myself, but I may be allowed to say that I hope, if you will be at the pains to investigate my conduct, you will believe I am not the ignorant old savage which you profess to believe me. I do not mean to say that I have not been guilty of many things which, for the honour of human nature, I wish that neither I nor others that I might name, were justly chargeable with. But my defects of character are not those that you affix upon me. The devil is bad enough, but his worst points are not his horns and black skin which the theologians give him credit for.

I do not wish to be thought illnatured or malicious, but I am tempted to express the hope that you may live to see your Ebenezer set up for President of the United States, and then you will know how bitter the maligning, and how cutting the slander is which all candidates for that office, particularly those who are successful, have to endure. God forgive me for the wish, but I cannot help it? This letter you may be sure, was not written by Colonel Bliss, and as proof that it was not, I will mention that a better fellow on one more worthy of your liking has never come out of New England.

I am, very sincerely,
Your friend
ZACHARY TAYLOR.

TO S. H. GAY ESQ.

P. S. Old Whitey was asked to send his respects but he answered with an astounding neigh.

Reply.

SIR:—You could have hardly given a stronger proof of your ignorance of the state of feeling among your incipient northern subjects than to write a letter to a paper of so little consequence as the *Anti-Slavery Standard*. Your particular friends, and warmest adherents, here, Bennett of the *Herald*, and Webb of the *Courier & Enquirer*, for instance, will be highly amazed at the innocence and want of knowledge of the world you display in supposing it of any consequence whether you are esteemed or not by a class of people who are fools enough to make morality their standard of character. Even that other class represented by such men as Greeley of the *Tribune* and Fuller of the *Mirror*, who make a sort of sneeking acknowledgement that it is best sometimes to recognise a difference between right and wrong, will laugh in their shoes at the idea that in political matters any such difference is to be considered. The circulation of the *Standard* as compared with that of the papers referred to is very limited indeed. The readers of this, as the editors of those very well know, are a small class. They are, to-be-sure, an intelligent, reading, and thinking people, highly esteemed among their neighbours for the uprightness of their character, and their devotion to what they regard the truth. But there are also a quiet, stay-at-home people, not to be found in bar-rooms and arm-chairs, or on grog-shop counters, exercise therefore very little influence over that portion of the sovereigns to whom you, in a great measure, owe your election. They are too generally, as we Yankees say, a well-to-do people, content with a moderate remuneration for their well directed toil; and very few of them belong to the class of speculating tradesmen who voted for you, Sir, not because they know or cared anything about you as a man or a Statesman, but because they hoped for a Whig administration, and our increased duty in imports. If you know us Northern people better you would never have felt annoyed at the want of the esteem of such an impracticable folk, limited in number, most of them non-voters and all of whom actually believe in certain well-defined moral principles, and are eccentric enough to endeavour to act up to them. Should our contemporaries of the press condescend to run their eye over our columns, and should get sight of your letter, you may be sure that your friends will blush for you, and your political foes be unsparing in their ridicule, that you should feel the least sensitiveness as to any opinions which we might have of you. I believe I once hinted—half-jocosely of course—that it did not much matter whether you or "Old Whitey" should be the occupant of the Presidential chair. I am not sure that I was not nearer the truth than I thought for; for, he certainly displayed the most knowledge of the state of northern feeling, in giving an indignant neigh to your proposition to send his respects to me.

However, I can answer for it that all our friends will be very glad to believe, that beneath that tough and rough outside, which common fame has hitherto made your chief merit there lies a small germ of a softer nature which leads you to value the good opinion of men who have quite another criterion of character than military reputation.

But I do not plead guilty to the charge that you have been visited in these columns with undeserved censure or a want of candor. It may seem unfair to form a very positive judgment of a man about whom so little is known, for though you are to be the next President of the United States, there are, doubtless, a great many people in the country who are doubtful whether there is any such man, and many more who have no very definite notion as to who or what you are, or where you live. The Boston people are somewhat famous for their intelligence, but I hear of one man there who voted for you with the impression that he was helping to put one "Father Taylor," a well known sailor preacher in those parts, into the Presidential chair; and another gave you his support, firmly persuaded that the "King had come to his own again"—I mean that John Tyler was up for re-election. Perhaps this man wasn't far from right. But all this by-the-bye; those of us who read the newspapers pretty attentively, have no doubt that there is such a man as Zachary Taylor somewhere down in Mississippi, and know that certain positive qualities are ascribed to him as making up his character.

You may have some good qualities that the world knows not of, but your admirers are content with those which are ascribed to you in the soubriquet of "Rough and Ready." You are supposed to be distinguished by that sort of honest frankness which often belongs to men of your profession, and by the decision of character which a life spent in camps is almost sure to give. These are excellent qualities, but can hardly be called virtues. Bad men are often bold, and are not always hypocrites. But however respectable such characteristics are, they would not be considered as sufficient qualifications for the Presidency, had we not just seen you elected to fill that high office with positively no other virtues claimed for you by your friends. You are, to be sure, a good soldier, but the only civil office I know of, in which mere skill in killing men is desirable, is that of the hangman.

This list of your assumed good qualities is a very meagre one, and even that the opponents of the extension of Slavery are obliged to reduce to almost nothing. The best trait, that of frankness, and honesty, has been entirely wanting in the recent canvass. You have permitted yourself to be represented as one thing at the North, and another at the South. A frank, bold man, who means to pass for just what he is, and nothing more, would not have permitted this. Your *roughness* remains for the respect of those who are captivated by a swearing old soldier in a shabby white coat; but your *readiness*, in everything else but killing Mexicans, seems likely to prove of that cunning kind by which unprincipled politicians gain their end.

But there are some other very weighty objections to you. And, first, you are a slaveholder. You are living on the daily toil of some hundreds of men and women, whom you literally rob of the fair wages of their labour. There can be no meaner crime than this. You may be never so just and upright in your dealings with your equals, but a robber of the poor of one class, is a tyrant by habit, if not by nature, and will trample on the rights of the people from sheer contempt of them, even if they do not happen to come in conflict with his own. A man is little better than a savage who would hunt negroes and Indians with bloodhounds, and he would just as readily "worry" Englishmen, or Frenchmen, or Mexicans, provided they were poor and destitute, and circumstances seemed to make it necessary. The transaction I refer to shows how far you are from possessing those manly and noble qualities which your friends declare characterise you. A really brave man is never cruel. You would not even give those poor wretches in the Florida everglades the chance of a fair stand-up face-to-face fight, but, skulking safe in camp yourself, must send against them an enemy they could neither flee from, nor cope with.

On the day you were nominated for the Presidency, we hear of you down at New Orleans, in the shambles for human flesh, purchasing stock for your plantation. You walked into that wretched crowd of men and women, and felt of their muscles and tapped their breasts to ascertain their soundness of limb and wind, to judge whether these human beings, for whom you were to pay your money, were likely to live out the allotted seven years which your Mississippi Agricultural Society calculated, a few years ago, was the time it took to work "niggers" to death on a sugar plantation. There hangs on the wall in our office a fine picture of a slave-trading scene—taken from life—on the coast of Africa, and amidst the branding, and bartering, and manacling, the Captain of the trader stands over a prostrate captive, tapping his chest with his knuckles, to test the soundness of his lungs. The only difference between his position on the coast of Congo, and yours in New Orleans, is that it is not necessary to secure your victim upon his back, while you try his quality. But I would as soon vote for him, as for you, for President. To my thinking there is no difference between you, though the law pronounces him a pirate, and you are the people's choice for the Chief Magistracy. He may be a very free, frank-hearted sailor when ashore in a civilised port among his companions. So you may be a very hospitable gentlemanly man in your drawing room among your friends. But he has his slave ship, and you your negro-quarters, and the every day life which a man adopts from choice, is the true test of his character. When I hear that you have emancipated your slaves, and have knocked the bloodhounds on the head, which, it is said, you keep on your plantation, I shall have some faith in your repentance.

Are you not a man and a brother? To be sure you are. So is the South Sea Islander, who steps in among the gang of captives taken in war and picks out the fattest for that day's dinner, also a man and a brother. But I am not therefore bound to clap him on the back and commend his taste in good eating,—much less am I bound to believe because he can tell by feeling how thick the fat lies on the ribs of a human subject, that therefore he possesses all the qualities necessary for the President of a Republic.

I did not mean when I began to reply at half this length to your brief note. And though I stop here I have not nearly finished, for I have not yet touched upon your life as a soldier, which has disqualified you for anything else, and your share in the atrocious invasion of our peaceful neighbours of Mexico—made finally at your instance—with the still more atrocious object of extending Slavery. The purpose of that war is not yet accomplished, and you have left us entirely in the dark as to what your course will be in regard to it. We may know pretty well, however, what we have to expect from one in your position, and with your sympathies, and perhaps we have less right to find fault with you, than with the party that put you in power. So far as they are concerned I sincerely hope you may prove a rank Locofoco. The Whig party will have done a good thing in electing you if thereby they have accomplished their own overthrow; and whatever other mischief may be perpetrated during your administration, so excellent a work would go far to palliate it.

Your letter leads me to doubt whether, on one point, you may not have been treated unjustly. If you wrote it, it is evident that you know enough of the English tongue to write correctly and even elegantly. This is some evidence that you were fortunate enough to receive the rudiments of a common education, or have had strength of mind enough not to suffer from the want of them. It will be some gratification to your opponents to believe that you have sufficient intelligence to write two or three executive sentences of your mother tongue correctly.

As a proof of how entirely wanting in all merely personal feeling I am towards you, I do give most heartily the wish you express in relation to me, which is no less cruel than absurd. The Lord I fear would no longer be with me had I any aspirations for the bad eminence to which you have attained.

The following Appeal to the Friends of the African race we publish at the request of a French gentleman who has been labouring assiduously for the last year or two for the cause which he advocates. Perhaps a word or two may be necessary to render his plans and principles somewhat better understood, than in his imperfect command of our language he makes apparent to the reader.

M. Vionis is an Associationist. Society, he believes, needs to be re-organized, for the sake of all its members, but most especially for those who are the greatest sufferers. The blacks are that class, and therefore he devotes himself to the blacks.

As a beginning he wishes to create a Protective Union, the members of which shall, by the investment of a common capital, be able to purchase at first cost, and sell again to themselves at a trifling advance, enough only to cover expenses, all the necessaries of life. They will thus be bound together by a common interest, and by a saving of all the enormous profits which the poor especially have to pay on all articles of consumption, be enabled to live in comfort, free from the wretched cares and oppression of poverty.

Such a union, he thinks, can be more easily formed among the blacks that the whites, for the blacks are already bound together by a common tie of suffering, and are made by oppression already a distinct class. They will readily recognise the benefits of a protective Commercial Union, for economy and defence. When such a union is formed, it will make rapid progress in emancipating the African race from all the wrongs which they now suffer.

Education is an important part of M. Vionis' scheme, and a necessary preliminary to its success. Therefore he devotes himself to the intellectual cultivation of the blacks, both children and adults, and has now in this city and in Brooklyn,

Territories, over which it is proposed to extend Slavery, stretching to the Pacific Ocean, and Mexico now *white* and free, but inviting still further aggressions from the slave-power, is an appeal to every man who has eyes, and can distinguish colours, which may convince him when words would be of no avail. Such a map is a swift witness to the actual, and proposed iniquity of this country, and should be scattered everywhere as a silent but most powerful lecture among the people. It is neatly, as well as correctly got up, and its wide margin is filled with valuable statistics on the Slavery question.

Mr. Lewis has left these maps at this office for sale, and solicits orders which may be sent to us. It is afforded at the extremely low price of $8 per hundred, $1 per dozen, or one shilling each. Aside from its peculiar value as an Anti-Slavery instrumentality, it is a convenient Atlas of the United States.

BOSTON FEMALE A. S. SOCIETY.—The *Liberator* of last week contains a brief report of the annual meeting of the Boston Female Anti-Slavery Society, at which the two following Resolutions were passed:

Resolved, That this being our first meeting since the absence of Mrs. CHAPMAN, we improve this early opportunity to express our thanks to her for her faithful, untiring, fostering care of this Society, and the cause of the slave generally;—that our best wishes attend her, and we would express anew our confidence that she will remember us wherever her fortunes may be cast.

Resolved, That we, as a Society, remember with gratitude the services and kind attentions of our former Treasurer, Mrs. EDDY;—that we sincerely wish her a safe return to her family and friends, and trust that she will then be reunited with us.

The officers for the following year are as follows:

President.—Thankful Southwick.
Vice President.—Helen E. Garrison.
Foreign Cor. Secretary.—Anne W. Weston.
Domestic Cor. Secretary.—Henrietta Sargent.
Recording Secretary.—Sarah H. Southwick.
Treasurer.—Harriet Jackson.
Counsellors.—Mary May, Ann R. Bramhall, Adeline J. Fuller, Mary Willey, Mary J. Trask, Hannah Tufts.

☞ The Legislature of Massachusetts was convened last week in extra session, and chose the electors on the Whig ticket for President and vice President.

☞ THE WASHINGTON UNION is urging the settlement of the question of the extension of Slavery at the ensuing session of Congress. It says:

"The South is perfectly willing to adjust this question in the most conciliatory spirit. As far as we are advised, it is perfectly willing to divide the country between them on the principle of the Missouri Compromise—giving the North the lion's share. If the North rejects this proposition on the ground that the territory is now free, and they will never consent to settle it with slaves, then the South proposes to leave the whole question to the decision of the legal tribunals of the country, on the principle of Mr. Clayton's bill. If this proposition be rejected, then they propose to do nothing by law, and leave they matter to be settled by the laws and the Constitution of the land."

Of the willingness of the South to do either of these things there can be no doubt. The Missouri Compromise line would give her as much territory as Slavery needs for the next century or two to fatten on, and nearly all of that recently acquired that is fit for her purpose. She may well be equally ready to leave the question to be settled by the Supreme Court or Local Courts. They would all decide that possession is nine points of the law, and add as many more as were needed as Constitutional Compromises.

AFFAIRS IN BRAZIL.—A correspondent of the *Mobile Register* writing from Rio de Janerio under date of Sept. 5th, says of the state of affairs there:

The great question upon which the two parties have committed themselves, is the enforcement or non-enforcement of the laws against the African Slave trade. The party in power, for the moment, are strongly committed against this trade, and are vigourously appointing anti-African slave trade partisans to office. They have lately seized and confiscated a lot of freshly-introduced Africans. This party unites a great mass of intelligence, and is altogether Brazilian. It is opposed by a well-organised wealthy, influential, and active party; composed of Portuguese and Brazilians, who are far from despairing, though they are under par for the moment. I suspect that public opinion is not yet enlightened enough to sustain the recent ministry, but they are on the ultimately winning side, and like you, Democrats, if they stumble, it will only be to light upon their feet again.

Whether this opposition of the Slave Trade arises from any abhorence to it as such, or whether, as in this Country, a profitable and domestic traffic is expected to rise up and take the place of the Foreign, does not appear. We fear however, that it is not humanity, but a protective policy that moves the party in power. They can easily destroy the importation of slaves, by abolishing Slavery.

FLYING IN THE FACE OF PROVIDENCE.—A correspondent of the *Sun*, from Jamaica says that the House of Parliament and Council men (Jamaica) are, at least, one half negroes, and that the editor of the Kingston Journal, one of the most influential papers in the West Indies, is an African. This may be considered as flying in the face of Providence, and talsifying the prophecies.

THE CHARLESTON MERCURY in speaking of the short voyage to Liverpool and back of the ship Samoset, Capt. Tucker, says that the time includes four days which were lost in returning with a slave who was found concealed in the vessel when she was two days out. Capt. Tucker of the ship Samoset should be remembered as one that "betrays them that wandereth."

ELECTION RETURNS.—The following are the complete official returns of the popular vote on the 7th inst.

	Taylor.	*Cass.*	*V. Buren*	*Smith.*
Massachusetts	61,072	35,281	33,133	—
Vermont	23,122	10,948	13,837	—
Rhode Island	6,693	3,610	708	—
Delaware	6,421	5,898	80	2
Connecticut	30,366	26,905	4875	—
New York	218,551	114,592	120,519	2,275
New Jersey	40,009	36,880		
Ohio,	138,360	154,775	35,354	111

☞ The following is the official summing up of the votes for Governor in this State.

Fish, *Whig.*	Dix, *Free Soil.*	Walworth, *Cass.*
218,616	122,583	116,019.

Fish over Walworth 102,597. Do over Dix, 96,035; Dix over Walworth 6,564; Dix and Walworth over Fish 19,986.

DISUNION VOTE.—The *Plymouth* (Mass.) *Rock* states that several tickets were cast on the 7th inst., of the following character. We have no fault to find with it, except that the name of Hosea Biglow should have been substituted for that Dough-face Whig, Bird o' Freedom Sawin.

7th. *No Union with Slaveholders!*
At large. { WILLIAM L. GARRISON, of Boston.
{ STEPHEN S. FOSTER, of Worcester.
Districts.—1. Eternal Truth, of Boston.
" 2. Human Rights, of Salem.
" 3. Free Soil, of Newbury.
" 4. Bird o' Freedom Sawin, of Cambridge.
" 5. Equal Justice, of Worcester.
" 6. Free Speech, of Belchertown.
" 7. Christian Consistency of Conway.
" 8. Godly Zeal, of Roxbury.
" 9. Universal Education, of Bridgewater.
" 10. Universl Freedom, of Nantucket.

Notes on New Books.

THE BIGLOW PAPERS, EDITED, WITH AN INTRODUCTION, NOTES, GLOSSARY, AND COPIOUS INDEX, BY HOMER WILBUR, A. M. PASTOR OF THE FIRST CHURCH IN JAALAM, &c., &c.

Margaritas, Muudeporcine, Culcasti? ensiliquas accipe.

[*Cambridge: Published by George Nichols.* 1848.

We beg the excellent reader who has become familiar with the somewhat homely name of Hosea Biglow, and been instructed and amused by the sound reflections, and quaint manner displayed in his letters, as they have been first published, or copied from the Boston Courier, in our columns, not to believe that he is familiar with the contents of this book. Mr. Biglow is unquestionably a young man of parts, and deserves encouragement as a poet of considerable promise. A volume of his poems alone would have its attractions, and would certainly deserve, as it would, no doubt, secure, a place upon the book-shelves of those discriminating patrons of the art divine, who are ever watchful to discover and reward young genius, though they might regret that in his case, as in too many others, a certain degree of popular applause has been mistaken for the natural judgment of those from whom, after all, the gift of real and abiding fame must come. But Mr. Biglow is not only meritorious; he is also modest. He has not ventured to come forward solely on his own merits, but mindful that with age and station also comes wisdom and consideration, he most becomingly consents to be introduced to the world under the guidance of his spiritual teacher, and trusts rather to that introducton, than to his own deserts, for a favourable reception. If we may accord to his productions the praise of being a rough and uncut diamond, notwithstanding the modest motto we have quoted from his title page, the jewel has a rich setting of the purest gold, and the finest workmanship.

The Rev. Homer Wilbur has contributed both a Latin and an English Preface to this volume of the Biglow Papers, as well as the Index and the Glossary which adds so much to its value. Each of the poems is also accompanied with the fullest and most erudite reflections from the same able hand upon the subject matter of the poem itself, whereby the reader is fully inducted into the spirit of the philosophy or morality which Mr Biglow, in his more homely way, attempts to inculcate. Mr. Wilbur is evidently a man of the most profound learning, and a deep thinker, and had his young parishioner no other claim upon our gratitude, it would be sufficient that he has been the humble instrument whereby one of so original a mind and so excellent a spirit has become better known to the world.—The volume might with great propriety have been entitled the Wilbur papers, so large a portion of its pages are from the pen of that excellent and learned man. And herein we have another cause of admiration in the beautiful relation existing between the amiable pastor and this young lamb of his flock. Mr. Biglow, in no degree puffed up with the pride of authorship, yields up a large proportion of the pages of his volume to the disquisitions, annotations, and expositions of its editor, while that cousiderate gentleman, careless of his own fame, and bent only upon giving his young friend a favourable introduction to the world, permits the volume to be called by his name. We know of no more touching incident in the history of authorship.

Of the poems it is not necessary to speak as they are all well known to our readers. It will enhance their value however, to assure their admirers that Mr. Wilbur considers them as possessing considerable merit. Nor can we suspect him in this of displaying undue partiality. He is, we are confident, to honest and conscientious a man to express an opinion upon any subject without due reflection, and a long life spent in literary pursuits renders him peculiarly competent to judge on a question of this sort. He could have had—whatever ill-natured critics may say to the contrary—and what good man has not his detractors?—but one motive in taking so active an interest in bringing the volume into the world—that of benefiting society, and creating a fair fame for his friend. We much mistake, however, if a discriminating public does not award an equal meed of praise to the editor and the poet, and shall be surprised if at the next commencement at Harvard College, a higher degree than that of A. M is not bestowed upon one whose merit has hitherto been overlooked; unaccountably overlooked we might say, were we not assured that New England contains many Homer Wilburs among her clergy, equally learned, equally retiring in their habits and tastes, and no less deserving of the highest favours which her venerable University has to bestow.

In conclusion we would cordially recommend the Biglow Papers as a proper work to be put into the hands of the ingenuous youth of our country, of both sexes, as one in which they may seek not only amusement from the poems of the young author, but by which they can not fail to be indoctrinated in the highest morality through the careful emendations of the excellent pastor.

The work is for sale at Putnam's in this city.

THE WATER CURE JOURNAL, AND HYGIENIC MAGAZINE, EDITED BY W. M'LEOD M. D, &c.

We are indebted to a kind friend in London for this valuable journal. The leading article in the present number is upon Asiatic Cholera, and is of great value for its clear and minute statement of the Pathology and treatment of that disease. Its treatment by Priessnitz at Græfenberg during the prevalence of the epidemic in 1832-3, when, as stated on good authority, he had from thirty, or forty cases brought to him, and did not lose one, is given as communicated to the editor by a German friend, who had it from Priessnitz's own lips. We copy it as interesting, and as worthy of consideration among the various remedies brought forward at this time. Priessnitz says: "In slight cases it was found sufficient to use sitz-baths at 59 degrees, continued in some cases so long as two hours, with uninterrupted friction of the abdomen and extremities, plentiful drinking of cold water, and then after one or two clysters.

"In some cases, where cramps, numbness, and paralysis had already come on, the patient was put into a half-bath at 59 degrees, and rubbed until every part of the body had attained the natural warmth. (This is said in some cases to have required several hours.) Then packed in a wet sheet till gentle perspiration came on, followed by a short cooling in a shallow bath; to this were added frequent enemata of cold water, and sitz-baths at 59 degrees for one hour, and one hour and a half, according as severe pain in the belly or cramps in the bowels occurred, plentiful drinking of water not forgotten.

"The after cure consisted in repeated wet packing, two sitz-baths daily, and compresses bound the body, at first quite wet, afterwards more wrung out; also two enemata daily. The patient to eat as little as possible, and that little cold, light white bread and cold water being the best diet."

So far Priessnitz. The treatment recommended by his celebrated pupil, Francke (Rausse) whom Dr. M'Leod considers as much better authority, was somewhat modified. It was as follows:

"He used the sitz-baths and shallow baths at a temperature of 65 to 68 degrees, and not more than twenty minutes at a time. Instead of the wet packing he put the patient to bed, and covered him up warm till perspiration came on, when he was washed in a half-bath, or if very weak, gently washed down in bed; the cold water as drank was given in small and divided quantities, but frequently so as both to relieve thirst and clear out the stomach."

INFANCY ON THE PROPER MANAGEMENT OF CHILDREN, BY ANDREW COMBE, M. D., *New York: Fowlers & Wells, 131 Nassau street*, 1848.

Dr. Combe, we believe, considered this as one of his best and most valuable works. That its subject is of the last importance it needs no argument to prove, and the thousands who have been benefitted by the principles and directions so fully and clearly laid down by Dr Combe, will agree with him in his estimate of its value. An edition was published some years since in Philadelphia, but we presume is entirely out of print. This of Messrs. Fowlers & Wells is got up in a cheap, but neat form, and we are not speaking extravagantly in saying that no family with children should be without a copy. People who will read and profit by this book, if they read nothing else, will be doing very much toward fulfilling their duties as good citizens.

General Intelligence.

SEVEN DAYS
LATER FROM EUROPE.

ARRIVAL OF THE CAMBRIA.

The *Cambria* arrived at this port on Saturday last. The only news she brings of any interest of importance, is that of the siege and capitulation of Vienna. On the 28th, Windischgratz commenced an attack on the suburbs, and on the 1st the whole city was in the possession of the imperial troops after a seige of eight days. The loss was considerable on both sides, but the exact number is not ascertained. The Diet had dissolved itself on the 4th instant.

Lombardy a proclamation has been issued signed by Mazzani calling upon the people to rally for Italy in war upon Austria. There has been some fighting in other parts of Italy, without however deciding anything.

Milan is reported as in a state of insurrection.

The question of the Presidency is the only one of interest in agitation in Paris. The chances of Prince Louis Napoleon are improving, and of others growing less.

The following summary comprises the principal features of the New Constitution.

The press cannot in any case be submitted to censorship. Education will be under the surviellance of the State. All citizens are equally admissable to every public employ without other motive of preference than merit. Nobility is forever abolished, and all distinction of birth, class, or caste. Each shall contribute to the taxes in proportion to his fortune and means. The number of representatives to compose the National Assembly is to be 700—elected under nearly the same conditions as the Charter sought in England. No member of the Assembly can, during its sitting be named or promoted to a paid public office. The election is to be triennial.

The President of the Republic must be a native of France, aged thirty, at least, and who shall never have lost his qualification of citizenship. He is elected for four years, and can only be reelegible after an interval of four years. If any candidate for the Presidency has not obtained more than one-half the suffrages, and at least two millions of votes, or, if the conditions (as to birth, citizenship &c.) be not fulfilled, the National Assembly shall elect the President, by an absolute majority and secret scrutiny from among the five eligible candidates who have obtained the greatest number of votes.

The President shall dispose of the armed force, without power ever to take the command in person. He shall see to the defence of the State, but cannot undertake any war without the consent of the National Assembly. His salary is fixed at 600,000 francs per annum. He has the power to name and revoke his Ministers, diplomatic agents, naval and military commanders, the Governors of Colonies, and other functionaries of a superior order.

The Vice President shall be named by the National Assembly, and cannot be chosen from the kindred of the President to the sixth degree of relationship. Both criminal and political delinquences, and offences committed by the press, shall be tried by Jury. Every Frenchman shall be liable to military service, and can be liberated only according to the provisions of the law of recruit. The territory of Algiers is declared French territory, and will be governed by particular laws till a special law shall place it under the government of the constitution now proclaimed.

In addition to these, the penalty of death for political offences is abolished. Slavery cannot exist on French soil, and each form of religious faith shall receive equal protection from the state.

The Cholera is increasing in England, and in some places is extremely violent.

The Independence of Liberia has been recognised by the British Government and a treaty of peace and comerce concluded with that powerful republic.

In Ireland Richard D. Williams, late editor of the *Nation* newspaper, has been acquited in his trial for high treason. His co-editor O'Dogherty was found guilty, and sentenced to ten years' transportation.

Miscellaneous Items.

SLEIGH RIDING.—The Connecticut papers are crowing over the excellent sleighing in that State.

Judge MCLEAN, says the *Cincinnati Globe*, did not go to the polls on Election day. The same paper asserts that his sympathies were with the Free Soil Party.

General Taylor, says the Boston Atlas, was born on the 24th of November, 1790; and, therefore, was only fifty-eight years of age on Friday last.

Herman Melville, author of "Typee" and "Omoo," is about putting to press a new work, which, it is expected from peculiar sources of interest, will transcend the unique reputation of his former books.

SAVAGE.—A Western Cass paper thus walks into Van Buren:—"Martin Van Buren, abhorred compound and embodiment of Judas Iscariot and Benedict Arnold—dog! we again spit upon thee!"

THE ELECTORAL MESSENGERS.—The electoral college of each State, after having ballotted for President, chooses a messenger to carry one copy of their doings to Washington. Heretofore, this has been an office of considerable emolument, but at the last Congress the pay was reduced one-half, and is now twelve and one-half cents per mile, for actual travel.

HAYTI.—Our last accounts from this Island represent affairs as having become again settled, and confidence in a great degree restored. The trade from this port which has been nearly suspended during the revolution, has revived in some degree, and shipments of provisions, produce, &c. are being made to a considerable extent. Four vessels cleared last week for different ports in the Island, with assorted cargoes, and two more are loading for the same destination.—[*Boston Journal.*

MODEL REFORMER.—Struve, who makes such a figure in German affairs, as described in English papers, which, of course, will say their worst of him, is by birth a Russian. He is opposed to the use animal food and married a woman of the town for the purpose of reclaiming her. For many years he was the editor of a paper at Manheim. Struve was lately made a prisoner at a small village of Baden, but was liberated by a party headed by a priest named Scebel. His wife accompanied him in his excursion.

VOTE OF THE WESTERN RESERVE.—The *Herald* contains the total vote of the Reserve at the late Presidential Election The Vote stands: Tay or 11,677; Cass, 14,388; and Van Buren, 13,934. Total 40,009. At the Presidential Election in 1844, the total vote of the Reserve was 31,641. Without allowing anything for increase of voters, the vote was less this year 21,042. There were at least 14,000 voters on the Reserve who did not cast their ballots for President on the 7th inst.—[*Cleveland True Sun.*

The Newport News is informed by a friend lately from the battle field of Palo Alto, that, though the battle had been fought nearly two and a half years, there was a line of bones extending more than a mile across the field, and about fifteen feet wide, as true as a line could be drawn, where the Mexicans stood in the contest, proving the steady valor with which the Mexican soldiers sustained the deadly storm of iron and lead from the American troops.

UNITARIANS IN THE UNITED STATES.—There are 244 societies, of which 162 are in Massachusetts, (22 being in Boston,) 15 in Maine, 24 in New Hampshire, 6 in Vermont, 4 in Connecticut, 3 in Rhode Island, 13 in New York, 1 in Ohio, 1 in Kentucky, 8 in Illinois, 2 in Indiana, 1 in Missouri, 1 in Wisconsin, 3 in Pennsylvania, 1 in South Carolina, 2 in Georgia, 1 in Louisiana, 1 in Alabama, 1 in Maryland, 1 in the District of Columbia; 2 in Canada. In England there are over 300 Unitarian societies. *Zion's Herald.*

DEATH OF A DISTINGUISHED CHEROKEE.—Mr. George C. Lowrey, a member of the National Committee, and son of the Assistant Principal Chief, died suddenly on Sunday of last week, at his residence in Skin Bayou District. He had been complaining while in attendance on the Council a few days previous, but was able to be about until within a very short time of his death. For many years previous to his election to the Committee in 1847, Mr. Lowery was Sheriff of his District, and had a large number of friends among his people. His funeral was preached at this place by Rev. John Huss, a native minister, in presence of members of the National Council and others.—*Cherokee Advocate 30th ult.*

THE OLDEST VOTER IN AMERICA.—Mr. Hughes a revolutionary soldier, in the 107th year of his age, was taken to the polls in Rockbridge County Virginia, at the late election by a friend in a carriage drawn by four dun horses.—There were several voters in Massachusetts over 90.

MORE MONEY AND FOOLS WANTED.—The success of the recent magnificent piece of dupery practised on the Irish people, in this land, by which about $30,000 were extracted from their pockets, and put into the pocket of Robert Emmet, to build up a republic in Ireland—the success of that scheme, has brought more projectors into the field.—On Thanksgiving day, M. M. Noah made an address to the Hebrews of this city, in the Synagogue in Crosby street, for the purpose of raising funds to rebuild the temple of Jerusalem. How much he got we know not; but possibly the republic and the temple will go up together. The Hebrews, however, will take care how they put $30,000 into any man's pocket without a receipt.—*Herald.*

AN EXPERIMENT.—We understand that a number of enterprising coloured men in this and other States have in contemplation to establish themselves in a neighbourhood in the town of Florence, Oneida County. They have contracted for 100 village lots, containing one-quarter of an acre each, with the privilege of 25 acres each additional, in the immediate vicinity.

Several of our most worthy coloured citizens are engaged in the enterprise, and from the spirit which they evince, and their general intelligence, we cannot doubt that the experiment will prove successful.—[*Albany Evening Journal*

THE CASE OF MRS. GAINES.—A paragraph in the *Sun* of this morning states that "the Judges of the Supreme Court of the United States have issued a mandamus to Mrs. Myra Gaines, to appear before them on the first day of the next term, which the decision given in her favour last winter will be annulled." The latter part of the statement, in regard to annulling the decision, is of course gratuitous. We believe the mandamus has been issued, but we do not know how the determination of the Court to reverse the decision can be known before the opening of the term.—*Baltimore Clipper, November 22.*

THE CHOLERA.—It would seem that the cholera in Eastern Europe, after having been supposed to be on the wane was again on the increase. We have also reports that the same was the case at Smyrna. The correspondent from whose letters we have heretofore given tabular statements of the number of cases and deaths in St. Petersburg and Moscow, furnishes us with a similar account of the daily state of the disease up to the 14th ult., which shows little or no change since the end of September. He adds:—"It is now about a fortnight since my report of the progress of the cholera in the interior was published and we have not had any private information of it. In this city the cholera is considered much more severe than the published returns would lead one to suppose."—*Boston Advertiser.*

A BLACK REPRESENTATIVE.—At the sitting of the National Assembly of France, on Friday last, a considerable movement took place in the Chamber in consequence of the appearance of M. Mauzine, whose admission was lately pronounced for the colony of Martinique. The representative, who is of the very blackest hue, walked up to the extreme end of the Chamber, and took his seat immediately under the clock. His features were then visible, and presented to view the true negro type. The movement through the Chamber continued to increase, and arrived at its highest pitch when the new comer coolly drew out an eye-glass, and proceeded leisurely to examine the different parts of the Assembly. It was some moments before the President could procure sufficient attention to allow the discussion on the Constitution to proceed.—*Foreign paper.*

TROY, ALBANY AND NEW YORK—WINTER ARRANGEMENT. The long desired object of a continued Railroad route between Troy, East Albany and New York has been accomplished. The last link is to be completed by the 10th of December next, and after that time, the inconvenience and delay arising from transhipment at Bridgeport, from the cars to the steamboat, through the Sound, to New York, will be obviated. By the construction of the New York and New Haven railroad, which connects with the Housatonic road at Bridgeport, a railroad communication is opened direct between New York, East Albany and Troy, and cars can be run from Buffalo and Oswego, *via* Troy, direct to City Hall, New York, and *vice versa*. This is an important and long desired object, for which the travelling and business public should feel gratified, and we have no doubt they will express their gratitude through a liberal patronage. By reference to our advertising columns, it will be seen that the cars are to leave New York and East Albany, at 8 A. M., and will go through from one place to the other in eight hours, or eight and a half, allowing half an hour for dinner on the route; and this, too, at the reduced fair of $4, each way. The freight tariff has also been much reduced.—*Syracuse Star.*

LONGEVITY.—Coroner Walters was called yesterday to hold an inquest at 91 Seventh avenue upon the body of Rachel Gedney, aged 107 years, who died suddenly on Sunday afternoon. Mary Powell, residing at the above-named place, testified before the Coroner as follows:

I am grand-daughter of the deceased; she was born at Mamaroneck, Westchester County, in the year 1741; her father belonged to Tappan Tribe, and her mother was a Mohican; the deceased married a Malay, and had two children, one, my mother, is still living and is now 77 years old; the mother of the deceased lived to the age of 105 years; the deceased for many years had lived in many parts of the State, and went from Haverstraw to New-Haven at the age of 99 years, and remained there for some time; she came to this city two weeks ago to see me, during the time she has been here she has enjoyed good health, and was sensible and very fond of talking of the events of her past life; her eyesight was perfect to the last, being able to see objects distinctly across the North River; the deceased was a Christian, and believed in a God and Saviour, but never joined a Church; she was in perfect health until about five minutes before her death. I am a Missionary among the Indians.

Carlise, Nov. 23.

A SLAVE CASE IN CUMBERLAND COUNTY.—Messrs. editors: For some few days there has been quite and interesting case before the courts of this county, the circumstances of which many of your numerous readers would undoubtedly like to know. The plaintiffs, Catherine Oliver and and others of the State of Maryland, instituted a suit against Daniel Kauffman, of this county, for aiding the escape, and harbouring 13 slaves, claimed as the property of the plaintiffs: Messrs. Watts and Biddle were engaged for plaintiffs, and Gallagher, Graham, and Adair for defendant. A great number of witnesses were produced by the plaintiffs' counsel, who proved that the slaves were brought on the evening of the 24th of October, 1847, to the barn of Kauffman, and after remaining there part of the night were taken in his wagon across the Susquehanna river. Several witnesses were called, who were immediate neighbours to Kauffman, who obstinately refused to answer any questions or inquiries propounded by the court or counsel. Being apparently determined to keep silent, they were given into the custody of the Sheriff, and conveyed to jail. But after remaining there a short time they concluded it was better to come forward and give evidence, and accordingly did so in a very humble and submissive manner. The defendant's counsel took the ground that a case of this kind did not come under the jurisdiction of this court. Able and lengthy speeches were made by the counsel on both sides, and the judge's charge though brief, was to the point.

The jury retired, and after being out some 18 hours, returned a verdict of $2 000 damages for the plaintiffs.

In the surrounding neighbourhood of Kauffman's residence there appears to be a number of most inveterate Abolitionists, who are strongly suspected as part of a grand chain, extending from Mason and Dixon's line to the Northern section of this State, who aid in the escape and secreting of runaway negroes. This spirit of false philanthropy cannot be otherwise than deleterous in its tendency, and should receive the frown of every good citizen.—Slaves have been recognised by the Constitution as property, and every sensible man, until they are proven otherwise, should acquiesce in the recognition. The law should not be trampled upon, and individual rights should not be be oppressed by a wild and dangerous fanaticism.

N.

[*Phil. Pub. Ledger.*

This Weeks Paper.

FOURTH PAGE.—*Poetry*: Dirge on an Infant; A Petition *Miscellany*: An Ancient Law Case; A Norwegian Legend. Curious Scene in a Police Court; Squabbling by Euclid. Gleanings from Foreign Papers.

FIRST PAGE.—*Pro Slavery*: Condition of the British West India Islands. *Selections*: Case of the Edmonson Sisters; An Escape. The Washington Union and Courier and Enquirer. &c. &c.

Died.

In this city, on the 24th. instant JONATHAN GOODHUE, Esq., aged 71 years.

Very suddenly, at Brooklyn, on the 24th. instant, COL. ALDEN SPOONER, aged 65.

November 19, at the residence of John L. Tucker, West Cambridge, EMILY ASHTON, wife of Honourable George Lunt, 23.

In Albany, on the 22d. instant, JACOB WILLIAM ALLEN, youngest son of John Jacob and Elizabeth Smith, aged 4 years, 4 months and 19 days, a native of this city.

In Batavia, Illinois, October 25, HON. ISAAC WILSON, for many years first Judge of Genesee county, N. Y. In 1823 he was elected a representative to Congress.

At Utica, on the evening of the 15th instant the Rev. JOHN CHURCHILL BUDD, D. D., Editor of the Gospel Messenger, and for several years Rector of St. Peter's Church in this city.

Notices.

ROCHESTER
ANT-SLAVERY BAZAAR.

To be held in Minerva Hall on the 20th and 21st of December 1848.

Under a deep and abiding impression of the duty we owe to God and our fellow beings, the Anti-Slavery women of Rochester feel constrained to continue to persevere in their efforts for the oppressed and suffering bondmen who still remain toiling unrequited in the Southern prison house.—We are frequently brought painfully to remember that not only is their labour wrested from them unremunerated; not only do they suffer from intense hunger and cold, not only are the females,—OUR SISTERS,—subjected to the cruel and passionate outrages of their tyrannical masters and overseers; but there are daily instances of sundering the dearest ties in nature, thus separating them forever. And can we expect anything better—can we look for benevolence or fine feelings from a system so foul and fiendish as Slavery? It would be unreasonable, because "a corrupt tree cannot bring forth good fruit." Therefore knowing that without associative action we cannot render efficient aid to this holy cause, we affectionately invite the co-operation of the citizens of Rochester and the public generally. We ask them to bear in mind the injunction of Jesus, "All things whatsoever ye would men should do to you, do ye even so to them." Remember also, the beautiful parable in which he calls our attention to the sick and to those who are in prison, and concludes by the forcible assertion, "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me." We feel assured all that have hearts to feel, and are careful to attend to the monitions of conscience—all who are determined to live for the good of our race, instead of devoting all their time to their own personal ease—all who feel bound to improve the precious time allowed to them here by promoting as much as possible the cause of truth and righteousness in the earth, will come forward in the work of labouring to banish forever the demon of Slavery from our land; and in so doing, instead of an example of corruption and wickedness, we should be "a light to the world."

We hope no one will feel too poor, nor any too rich, to enlist in this holy cause. The Christian's influence, in whatever situation, is always salutary, and will certainly produce its good effects. We ask for the aid of men and of women;—we call on the old and the young, the farmer the mechanic and the merchant. We ask all and every one to give as their help; to devote what they can spare, either of money or of the fruits of their labour, to the work of restoring men and women to themselves, to their manhood, to the rights and blessings with which they were endowed by our Creator.

For this object we propose holding a Fair in Dec. 20th and 21st. We ask the females in the adjoining towns and country around us, to get up sewing circles, and prepare such articles as will be most saleable, and to come, furnish tables, give us their company, and help us, not only in selling those things thus prepared, but in convincing the public mind of the necessity of our perseverance and fidelity and thus be helpers in hastening the day of emancipation.

Abigail Bush,	Rochester.
Sarah D. Fish,	do.
Sarah L. Hallowell,	do.
Mary H. Hallowell,	do.
Sarah A. Burtis,	do.
Margaret A. Larson,	do.
Elizabeth Sully,	do.
Phebe Treadwell,	do.
Charlotte S. Wilbur,	do.
Hulda Anthony,	do.
Rhoda De Garmo,	do.
Catherine G. Braithwaite,	do.
Sarah E. Thayer,	do.
Catherine A. F. Stebbins,	do.
Amy Post,	do.
Henrietta Platt,	Bath.
Susan R. Doty,	Farmington.
Maria Wilbur,	do.
Elizabeth Smith,	do.
Esther Hathaway,	do.
Caroline Halstead,	Walworth.
Julia Parker,	do.
Eliza Cooper,	Williamson.
Amy Mott,	do.
Rebecca M. C. Capron,	Auburn.
C. G. Hamblin,	Port Byron.
Margaret Prior,	Waterloo.
Mary Ann McClintock,	do.
Laura Murray,	Victor
Mrs. Mackinture,	Darien.

ANTI-SLAVERY BAZAAR 1848-9.

The time has arrived when it behooves the friends of the cause to be earnest and instant in their preparations for the approaching festival. It is our intention that the Anti-Slavery Bazaar shall open on the morning of WEDNESDAY the 20th of December (not Thursday, the 21st. as has been heretofore advertised.) We shall be engaged in the preparation and decoration of the Hall for several days previous. It is therefore desirable that all the friends who de sign to make contributions of running vine, fir, hemlock and other greenery, should bring it to the city as early as FRIDAY, THE 15TH OF DECEMBER, WITHOUT FAIL. By calling at the Anti-Slavery Office, they will be directed what disposition to make of it. We DEPEND unhesitatingly upon the friends who assisted last year, in respect both to contributions of articles, and to their own personal assistance at the time of preparation. We trust that not one who aided last year, will fail us this. The absence from the country of many active friends, renders the assistance of all who remain, a matter of absolute necessity.

The Abolitionists of Great Britain are labouring for us as earnestly as in previous years, and a Bazaar that shall equal its predecessors, alike in beauty and pecuniary success, may be confidently anticipated, if the friends in Boston and its neighbourhood, say 20 miles around, will give their personal aid and co-operation that circumstances make essential.

Supplies for the Refreshment Table and Ladies' Refreshment Room (the latter of a plain, simple kind) will be highly acceptable. We shall refer to this point more particularly as the Fair approaches, but mention it at this early day, that our friends throughout the country may be making their arrangements.

ANNE W. WESTON,
For the Committee.

THE PENNSYLVANIA ANTI-SLAVREY FAIR OF 1848.

Demands of all the friends of the slave in this region, prompt and vigorous efforts in its preparation. We know some of them, both in town and country, have long been busily at work in its behalf. So well is it understood and felt, that the Fair belongs to Pennsylvania Abolitionists generally, that our Annual summons to the work seems scarcely needed, and almost a form. But we issue it as a word of remembrance to the interested, and to arouse the lethargic—and to announce—at this important crisis—to an increasingly sympathizing community, an opportunity to labour for the cause. We invite the co operation of every heart that loves the slave, and would prove its love by its deeds.

To our numerous fellow-labourers in city and country it cannot be unnecessary to speak on the subject of the best manner of preparing for the Fair. In such preparation they are well skilled. To those to whom the work may be new we say all pretty or marketable commodities will be valuable.

To *all* we say, make the slave's cause your own, if possible, and give liberally as God hath given you.

Sarah Pugh,	*Esther Reckless,*
A. Matilda Cassey,	*Maria M. Davis,*
Anna M. Hopper,	*Elizabeth Gay,*
Janette Jackson,	*Hannah W. Haydock,*
Margaret A. Griscom,	*Elizabeth Davis,*
Mary Grew,	*Emma Parker,*
Margaret Jones,	*Gertrude K. Burleigh,*
Hannah L. Stickney,	*Emily A. Winslow,*
Mary T. Stickney,	*Clementine G. Ruby,*
Sarah A. T. McKim,	*Martha Carman,*
Theresa K. Hallowell,	*Sarah T. Child,*
Hulda Justice,	*Anna M. Child,*
Elizabeth Carman,	*Mary Shaw,*
Harriet D. Purvis,	*Margaret Forten,*
Priscilla Lukens,	*Esther Hogeland,*
Sarah M. Douglass,	*Esther Burr,*
Elizabeth Clendenen.	

FIFTEENTH
NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned, earnestly desiring the abolition of Slavery have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician, willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the suffering and odium consequent upon an adherence to the right against law and custom:—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of Slavery, by appealing to the hearts and consciences of men and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of Freedom and Humanity. Union being strength that fact decides us to co-operate with any whose principles prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their honesty of purpose, have sense and sagacity enough to make them safe coadjutors, by securing them from becoming the prey of the selfish set of hypocritical adventurers that every moral revolution calls forth. We find such a sufficient and trustworthy body nowhere but in the American Anti Slavery Society. Years of close observation of its righteous principles and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party: and, speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. While calling on all to unite with it it has ever, by the energy and rectitude of its progress, been free without license, and elective without invidiousness. It is not too much to say in its praise, that its cause and its course repel all but the wise, the good, and the bold from active co operation with it, and brand with dishonour the hand that approaches it to make it the instrument of any selfish purpose. It has no local attachments, no partizan or sectarian partialities, no hidden aim, no double purpose; while, at the same time, every observer notices how happily its labours prepare the way for every good work: for, though specific in its object, its great principle of *immediate individual reform*, without awaiting the gradualisms of party politics, legislative action, and judicial decision, is

Poetry.

For the Standard.

DIRGE ON AN INFANT.

Rest, innocent, beneath the embowering shade
Of evergreen, around!
Rest thee 'mid haunts which a life's tread hath made
To me, a hallowed ground.

Thy mother here may keep her eye of love
Upon thy nameless grave;
And bless the Almighty power, her own above,
Which called, away, to save:

To save from ills which time doth ever bring
Some day, to each, to all;
Sorrows which lead us back to that first Spring,
Which yet hath known no Fall;

In which thou, blameless one, art taken,
Ere in life's mazes tried;
Of one brief draught of joy hast thou partaken—
Then withered—died.

Not such thy memory in a mother's heart;
Her love dies not with thee!
But of this solace she too hath a part—
Thou, innocent, art *free!* C.

A PETITION.—The following poem was written by the author of the beautiful piece which appeared in our first volume, under the title of "Little Lucy's Dream." It will take nothing from the interest which will be felt in its perusal, that the hand which traced its lines is now motionless in the grave. The soul, whose sweet breathings of entreaty were thus raised to the Father, is, we trust, realising the promise of the Son to the "pure in heart."—*Non-Slaveholder.*

A PETITION.

In this hush of midnight's hour,
Owning thy Almighty power,
Feeling still Thy heavenly love
Falling from Thy home above,
Humbly, as on bended knee,
Father! now I come to thee.

Though the slave, beneath the sun,
Prays that life may soon be done;
Though to madness goads the lash,
Dripping from each gory gash,
Still, our Father! not for him
Do I raise this midnight hymn.

Lonely in his cabin'd home;
There kind faces may not come;
All that was his staff and stay
Plucked by cruel men away,
Thou, who see'st the sparrows fall,
Hast looked down and seen it all.

In this solemn hour of night,
While Thy stars are shining bright:
All the glorious hosts on high,
Marching through the deepened sky
Thou hast one, whose steady ray
Points the wanderer his way.

Through his long and weary flight—
Thou his guard by day and night:
When the noontide sun is high
Through his covert looks thine eye,
And through all his midnight way
Thou art still his guide and stay.

Father! not for him I cry—
Thou hast noted every sigh;
Every low and stifled moan
Thou hast listened to alone;
Every burst of wild despair,
Every rough, untutored prayer.

Not a flower within the wood,
Hidden in deep solitude,
Lifts its head toward the sky
Unmarked by thy all-seeing eye;
Not a wail from sorrow riven
But is registered in Heaven.

In oppression's darkest hour,
By Thy own Almighty power
Thou canst rend the veil of sin;
Let the light of Heaven flow in
Ope the prison doors, although
Watched and guarded by the foe.

But, oh Father! ere thy wrath
Falls upon the oppressor's path,
Dark with sin of every name,
Hugging still his deepest shame,
Father! let Thy light fall in,
Full upon his heart of sin.

May his spirit's deepest night
Flee before thy searching light;
May he see Thy frown on high
O'er the dark embattled sky,
And by his sacrifice to Heaven
He and our country be forgiven.

For that band who in Thy name,
Cry aloud the people's shame—
Still, in every trying hour,
Feeling thy sustaining power—
In their days of want and need,
Father! still Thy people feed.

Let Thy wisdom guide the pen
Telling of the wrongs of men;
Let Thy spirit rest on those
Pleading for the captive's woes;
With a holier strength of will
Their despairing bosoms fill.

Deeper trust and truer love
Lift their hearts to Thee above;
Father! through the weary fight,
Make them valiant with Thy might;
With Thy heavenly armour on
May the victory be won.

When the captive shall arise,
Free beneath the arching skies,
Humbly may they look to Thee—
Who alone hath set him free—
Joining in the high acclaim,
Giving praises to Thy name.

Miscellany.

AN ANCIENT LAW CASE.

We (*Globe*) copy the following curious report of a great law argument from the *Hamilton* (*C. W.*) *Spectator*. The old case of the red men against the white, so often decided against the plaintiffs. We presume there is no great probability of a different result to the present action:

INDIAN COUNCIL AT THE SAULT DE ST. MARIE.—On the 18th day of August, there was held, at the Sault de St. Marie, a council of the Indians relative to their lands being occupied by the whites. The council was called, upon the part of the Government, by Captain Anderson, but in consequence of the short notice given there were but few Indians collected. Only three or four chiefs, from any distance up Lake Superior, were present, and they happened casually to be in the neighbourhood. With the exception of these, the Indians assembled were of the band who claim the country from the Nepepagirk, a river which empties into Lake Huron, up to near *Tete de L'outre*, upon Lake Superior—the principal chiefs of which band are Shingwawkonce, Joseph Sears, Augustin, Gawbedafin, Rawbaosa, Nawayquegobawa, and Nabenagoing. Of those from the upper end of Lake Superior, Peau de Chat was the principal, he being the head chief of the Objibwas, who claim from Tete de L'outre upward.

The council having been assembled, and all seated, Shingwawkonce produced various belts of wampum, which being laid upon the table, Captain Anderson then opened the council and addressed the Indians in the Objibwa language.—His lordship the Bishop of Toronto, and several of the clergy, were present. Captain Anderson spoke as follows:

My Brothers:—Our brother Shingwawkonce has but recently returned from Montreal, whither his people had sent him to have an interview with the Governor General, on matters connected with the lands held by him and his people, and upon all matters connected with the Indian welfare.

My Brothers: Your great father, the Governor General, being unable satisfactorily to investigate the matter at Montreal, has sent me here, where I can see you and ascertain the truth of what your chief, Shingwawkonce, has told him.

My Brothers: Your chief complained that many white men had taken possession of your lands, and not only of the mineral which you consider valuable, but also of your farming land and hunting-grounds, and even the very farms which you have cultivated, and the houses wherein you live.

My Brothers: Upon these points I wish you to prove:

First—Upon what authority do you claim these lands?

Second—Have you given permission to the whites to occupy them?

Third—In what instances do they occupy your farms?

Fourth—In what respects do they destroy your hunting-grounds?

Fifth—By whom are you prevented from cutting timber?

During the whole of Mr. Anderson's discourse, Shingwawkonce sat smoking his pipe, to all appearance unconscious of what was said. As Mr. Anderson spoke the language fluently, no interpreter was required. Mr. Anderson having resumed his seat, some little time elapsed, when Shingwawkonce slowly rose, and deliberately walked around the assembly, shaking hands first with Mr. Anderson and then with such as were strangers to him, and having reached his place again, he turned to Mr. Anderson and said:

Father: You desire to learn why it is that we call this our land. To us the reply is very plain. Long, long before the pale faces crossed the big waters of the rising sun, the Great Spirit, the red man's God, placed our ancestors here, and upon these lands they dwelt in happiness. At that time they enjoyed all that the red man could desire. The flesh of animals supplied food in abundance, while the skins were taken from their backs to clothe and cover the backs of those people, our ancesters, my father.

Father: At length the time arrived when the white man placed his foot upon our soil, and these men were French. They did not demand the land from us; they did not seek to take from us any portion of it; but to us they extended the hand of friendship. They smoked the pipe of peace, and prayed us that we would barter the skins of animals for cloth, sharp tools, and such things as the red man loved. In this way affairs went on quietly and happily, until at length was heard the war-cry, and we fought. And then the English came to fight the French, and sought the aid of our ancestors to drive them from the land. Thus we became the allies of the English, and united we drove the French from the land. At that time, father, the English promised that they would never take from us our land, unless we sold it to them. We believed their words, nor yet have the red-skins been deceived, for whenever the English have acquired any portion of our lands they have held councils and bargained for, and paid us for them. *Behold there!* [holding in his hands some ancient relics.] Here is proof that our ancestors inhabited this country long before the pale-faces trod its soil. This is a spear made from bone; you can see it is very ancient; here is an ancient pipe; here is a peculiar clay used for kettles and other necessary utensils; these are the remains of what were in use long before the pale-faces found us here. For these reasons we call this country ours, my father.

Father: When you wished to make a strong place upon an island, (the island of St. Joseph's, whereon a fort was built after such purchase,) you called a council of this very band, and paid us for it. This is the only land which we have sold to you. As you then required no more you made no greater purchase. When you smoked the pipe of peace with the long knives (Americans) you suffered them to possess themselves of a portion of our lands. This land the long-knives have since purchased from those of our tribe who continued to reside on the other side of the water, and every year sees them paid for that land; while, because we continue to hold to the English, we do not share in those payments. Shall we not be paid for our land? Have the English become less just than the long-knives, my father?

Father: We are indeed surprised to find that the land, and the money (mineral) in the land, has been taken possession of by the white children of our great mother (the Queen,) without consulting us, its owners. We offered no opposition, because we relied upon the integrity of the English, and believed that all this was but a preparatory step taken by our great father, to find its value, and then to pay us for it, my father.

Father: You ask what proof is there that our farms and houses have been taken possession of by the whites. My reply is, that man, (pointing to one then present) who, when erecting a house upon a piece of ground long occupied by him, was told by a white man, a money-hunter, that the land was his, the white man's, and forbade and threatened this Indian. Again, two other white men forbade my people cutting timber for improving their lands. Another of my people (pointing to one called Bell) was prohibited cutting hay, because a white man claimed it. And you yourself, on your way up the river, saw the posts that are there planted, securing to the money searchers all our farms, houses and improvements, my father.

Father: As regards the destruction of our hunting grounds, the money-hunters set fire to the woods, which run for many, many miles, destroying game that cannot escape it, and the bursting rocks (blasting) frightens and drives the game very far away beyond our limits. Thus we are rendered miserable. Our hearts are sore, for we are made to starve, my father.

Father: I am old, I am wearied. I am now done on this subject. We hope that you will send our words to our great father as speedily as possible, and entreat of him a quick reply.

On the 19th the council was again opened. The questions of yesterday were again rad over, when an Objibwa chief, called Peau de Chat, who comes from the upper part of Lake Superior, after the usual ceremonies, said:

Father: Do you ask how we possess this land? It is well known that 4,000 years have passed since the Great Spirit first placed us here, and you white-skins, ought to know, as we red-skins do know it. He gave to us this country.—At that time we spoke but one language; since then a great change has taken place, for we have become a divided people and we speak many. From the time that our ancestors thus obtained it, it has been truly deemed ours only. This lane, where lie the bones of our ancestors, is ours. We have never sold it nor has it been taken from us by conquest, or by any other means. When the Great Spirit placed us here, long before the whites came from where the sun so often sets upon them in its wrath, the red-man was living at his ease. He roved the forests, independent of famine or want, because he had the animals of the woods for his food, and their furs for his dress. But now, wherever we turn our eyes, we behold nothing but poverty, sorrow and trouble.

Father: When the white man came here a stranger from beyond the great salt-lake,* and found this portion of the world peopled, he saw that the furs worn by our nation were valuable, and he showed to our ancestors many goods which he had brought with him over the big water, and these were very tempting to our old ancestors. The white man said, will you not sell the skins of your animals for the goods I bring? Our ancestors replied, we will buy your goods and you will buy our furs. The whites proposed nothing more; our ancestors acceded to nothing else. The white man did not say, come, I will buy your land and everything that is upon it and under it. The white man never made any contract about this; he only asked for the skins we had to sell him. These are the reasons I have to show that we own and possess up to this moment this country. Can you tell me, father, how, when or where we lost or surrendered our right to it?

Father: Such was the agreement made by the red-skins, my ancestors, with the white man. They hunted for the white men, and before many years the game grew scarce, and the benefits we derive from this agreement are these. Instead of using a stone to cut my wood, I use a sharp axe. Instead of being clothed in my own warm, ancient clothing, I use that which comes from across the big water. Instead of having plenty of food, I am always hungry. And, instead of being sober, the Indians are drunk. This last is a misery unknown to our ancestors.

Father: When the white men came to the country, the red men were very numerous; they were strong; they were powerful. The white men were but few, and they were weak. But while the red man had the power to crush, he had the humanity to save and protect the white man, who became his brother. The red men have now become but few, and are weak. You have grown to many, and are strong. Have the humanity to guard and protect the rights of your red children.

Father: When the English came across the waters of the rising sun, to fight the French, and said to our ancestors, "Come, be allied to us; become our children, and we will drive the French from our land"—*then* you did not say to us "the time will come when we will take our land from you." When you raised the war-cry against the long-knives, (the Americans,) you sent to us red skins to assist you. We did assist you. We sent you many warriors, and you became very strong. This man (pointing to Shingwawkonce)† and his warriors were with you, and they served you long, they served you well and truly, they served you with a warrior's faith, while they suffered much misery, and lost many of their kindred upon the field of battle, for you. At that time, or when the war was over, the English did not say, "We will take your lands from you;" nor did we say, "You may have them." And, father, this you know. I have shown a long possession; I have shown that the English never doubted, but always recognised, our right to it.

Father: You ask, "In what instance the whites prevent our farming." There are a people who are upon our lands, a bad people. These people are never saying to us, "Do not farm: live as Indians always did. You will be unhappy if you turn to cultivate the lands. Take your gun, go and hunt, and bring the skins to us, and abandon the idea of tilling the ground." But there are others again who say to us, "Become Christians." But when these bad men see me, they say, "Leave it alone; do as you formerly did." And this is the way they destroy both our religion and our farming. It is thus I explain the question you ask me.

Father: The miners burn and destroy the land and drive away the game upon which we subsist. We can neither get the flesh for food, nor can we procure their skins, wherewith to buy subsistence. I begin to think that the white man, having driven away the game, will steal our land, too, and we must perish. I will not now make reflections upon his conduct. We are not unwilling to sell our lands; we will sell both lands and minerals; but give us good pay for it. It is not for me to go to you and say, come buy my land; I expect you to ask for it; send some one to make us an offer for it, and we will let it go. I believe it would be good for my people; yes, very good. The Great Spirit, we think, placed these rich mines in our lands for the benefit of his red children, so that their rising generation might get support from them when the animals of the woods shall have grown too scarce for our subsistence. We will carry out, therefore, the good object of our father, the Great Spirit. We will sell these lands, if you will give us what is right. At the same time we want pay for the mineral which has been taken away, as well as for that which shall hereafter be carried away.

Father: The red men are uneasy at beholding their lands occupied by the whites, who are removing the mineral, burning and destroying the timber, and driving far from us the game, which gives or procures us subsistence. The whites have made us dependent upon barter. If we have no skins to give we perish. Father, you are a white man. Make yourself an Indian; take an Indian's heart. You will then learn to feel the Indian's wrongs, when you shall know what are his rights. You will assist us to overcome the evil which has overtaken us, and our hearts will be glad. Come and ask us for our land and our mineral, then no bad feelings shall arise between us. The land is ours, we can keep or sell. When we sell, the white man shall do what he chooses with it. We will make some reserve for ourselves. I will find places for myself and my people where we can dwell happily. Perhaps an officer cannot come this Autumn to arrange matters. I will expect the arrival of one in the Spring. Tell our great father at Montreal to send me a letter, letting me know what he will do. In the meantime I will consult my people on the subject. When the offer is made for our lands I will speak again more fully.

*He alludes to the Hudson Bay Company.

†Shingwawkonce is an old man; he served during the last war at the taking of Detroit, &c., and at Queenston Heights.

A NORWEGIAN LEGEND.

There once lived a man whose name was Gudbrand; and as he possessed a farm in a remote spot on the declivity of a mountain, people called him Gudbrand of the Mountain.

He lived so happily with his wife, and they agreed so well, that she thought everything her husband did was for the best, and that it could not have been improved upon. Let him manage anyhow, she always found means to be delighted at what he had done. This worthy couple were the owners of a piece of arable land, and had a hundred dollars in their strong box, besides a couple of cows in the stable. One day the wife said to Gudbrand: "I think that we ought to take one of the cows to town and sell it, in order that we may have a little pocket money at our disposal: for we are such industrious people that we ought to have a few shillings in our purse as other folks have, particularly as we don't wish to touch the hundred dollars in the chest. And really I don't know what we should want with more than one cow, and I shall be the gainer by having only one to attend to, instead of being bothered with two."

Gudbrand thought this was all very reasonable and very proper: so he immediately took the cow, and went to town to sell it. But it happened that there was nobody in the town that was willing to purchase the cow.

"Never mind," thought Gudbrand; "I'll go home again with my cow; I have both stable and yoke ready for her, and the way is no longer going back than coming;" and with this cheering reflection he plodded homewards in the most contented mood.

He had not gone far before he met a man with a horse that he wanted to sell. Now Gudbrand thought it were better to have a horse than a cow, so he made an exchange with the stranger.

When he had gone a little further he met another man who was driving a fat pig before him, and then Gudbrand thought it still better to have a fat pig than a horse, and so he exchanged with the man. He then went on, and after a while he met a man with a goat. "It is certainly better anyhow to have a goat than a pig," thought Gudbrand, and again he made an exchange with the owner of the goat. He now went a good deal further, till he met a man with a sheep, and with him he likewise made an exchange, on the principle "that it is always better to have a sheep than a goat." On going further he met a man with a goose, and then Gudbrand exchanged his sheep against the goose. After this he went a long, long way, till he met a man with a cock, and he once more made an exchange: for he thought, "after all, it is still better to have a cock than a goose." He then walked on and on, till it began to grow late, when feeling very hungry he sold the cock for three pence with which he bought something to eat, "for after all," thus reasoned Gudbrand of the Mountain, "it is better to bring one's self back safe and sound, than to bring home a cock." He then sped on his way home, till he reached the farm of his nearest neighbour, where in he went, just as Hans the ploughboy was driving home with cattle.

"Well! how did you fare in town?" inquired the good folks.

"Why, but so so," answered Gudbrand. "I can't say much for my luck, neither have I much reason to complain." And hereupon he related all that had happened from beginning to end.

"Well, I'm sure! you'll get a warm reception from your wife, when you reach home," quoth the farmer. "Lord help you! I shouldn't like to be in your shoes."

"Things might have gone worse, however," replied Gudbrand of the Mountain; "but whether good or bad, or indifferent, I have such an excellent wife that she never reproaches me, let me do what I will."

"That may be," said the man; "yet somehow I can't believe it."

"Shall we lay a wager?" asked Gudbrand. "I have a hundred dollars in my chest, will you lay as much against them?"

"Done!" said the neighbour, and as twilight was now coming on, they both set out for Gudbrand's farm. When they had reached it, the neighbour remained outside the door, while Gudbrand went in to his wife, and they began to talk in the following manner;—

"Good evening," said Gudbrand of the Mountain, as he walked into the room.

"Good evening," replied the wife; "praised be God, you are come back again, are you?"

Sure enough he was back. Then the wife inquired how he had got on in town. "But so so," answered Gudbrand: "I can't much boast of my luck. On reaching town, nobody would purchase my cow, so I changed it for a horse."

"Ay—there, indeed, you do deserve my thanks," said she. "We are so well off that we may as well drive to church as other people, and if we have the means of getting ourselves a horse, why should not we? Pray, goodman, go and bring him."

"Stop," replied Gudbrand. "I have not got the horse exactly; for after going on a bit I changed it for a pig."

"No! did you!" cried the wife; "why that's the very thing I should have done myself! Thank you a thousand times, my dear husband. Now I shall have some bacon in the house to offer the folks that come and see us. What, indeed, do we want with a horse? People would only say that we had grown too grand to walk to church as we used to do. Prithee, goodman, go and fetch in the pig."

"But I haven't got the pig any more than the horse," said Gudbrand; "for on going somewhat further I changed it for a milch goat."

"Why, what capital notions you always have!" exclaimed the wife; "for when I come to think of it, what do we want with a pig? People would only say, "they are eating up their substance. But now that I have a goat, I can have milk and cheese, and without parting with the goat either. So goodman, let's see Nanny-goat."

"But I haven't got any goat, either," answered Gudbrand; "for, on going a little further, I changed the goat for an excellent sheep."

"Now did you," cried the wife: "well to be sure, you have everything that I could have wished, just as if I had been at your elbow all the time? What, indeed, should we want a goat for? I should always have been running after it, and climbing up hill and down dale. But with a sheep, I should not only have wool to make clothes with, but something to eat in the bargain. So prithee, goodman, go and fetch the sheep in."

"But I no longer have the sheep," said Gudbrand; "for, when I had gone a little further I exchanged it for a goose."

"Oh, thank you a thousand times over for that!" cried the wife; "for what could I have done with the sheep? I have neither distaff nor spindle, nor do I want them either, and care still less for the plague of weaving clothes, which we can just as well go on buying as we have done hitherto; and now I shall have an opportunity of tasting a bit of goose, which I hankered after so long, and of stuffing my pillow with down. So now, goodman, go and fetch in the goose."

"Ay, but I have no goose to fetch," replied Gudbrand, "for, after going a little further, I changed it for a cock."

"Only think now of your hitting on the very thing I should have chosen!" exclaimed the wife, "Why a cock is for all the world as good as if you had bought an alarm watch; for the cock crows every morning at four o'clock, and so we shall be sure to be stirring by times. After all we did not want a goose, for I don't know how to dress goose's flesh; and as to my pillow, I can stuff it with seaweeds just as well. So go your ways, goodman, and fetch the cock."

"But I have no cock either," said Gudbrand, "for, after going somewhat further, I felt tremendously hungry that I was fain to sell the cock for three pence, in order to be able to come home alive."

"And right well did you do!" cried the wife.

"Let you set about what you will, you are sure to do everything to my liking. What does it signify whether we have a cock or not? Surely we are our own masters, and can lie in bed of a morning as long as we please. And now, thank God that I have got you back again—you are so clever at everything—I want neither cock, goose, pig, nor cow."

Gudbrand now opened the door. "Have I won the hundred dollars?" cried he. And the neighbour was forced to own that he fairly had.

We find in the *London Times* the following report of a curious scene in the Police Court:

GUILDHALL.—Prince Christophe and his companion, Maza-a-Seymour, were again brought up on the charge of obtaining apartments and refreshments on false pretences.

The prisoner Christopher was a short time since sentenced to two months' imprisonment for a similar offence, but at the expiration of that time he commenced his tricks again; and on Sunday last hired apartments at the George and Vulture, in George-yard, Lombard-street, where he and his friend Seymour, with the wife and child of the first prisoner, ran up a bill in the course of a very short time to the amount of £4 odd. From some information Mr. Whitmarsh (the landlord of the George and Vulture-tavern) received, he made a few inquiries, which induced him to present his bill for payment, and the money not being forth-coming, he gave both of them into custody. The case was adjourned to give an opportunity to others who might have been victimized to come forward and prefer their charges.

Mr. Henry Needham, of the Saracen's Head, Snow-Hill, said that about the latter end of last August the prisoner come to the Saracen's Head and represented himself as being Prince Henry Christophe brother to the King of Hayti, and that his luggage was to follow. He and his wife and child remained three or four days, and ran up a bill to the amount of £4. odd. At the time he asserted that he had plenty of money in the funds, which he expected to receive, and would then pay, but his statement turned out to be entirely false.

SIR P. LAURIE asked Mr. Whitmarsh what had become of the wife of Henry Christophe.

Mr. Whitmarsh replied, that after he gave her husband into custody she left his house, but that he had seen her outside the court.

SIR P. LAURIE ordered her to be brought in, upon which Henry Christophe pretended to be in great trouble, and tried very hard to shed a few tears.—On his wife (a good-looking black woman) entering the court he at once addressed her in French, telling her she "did not know the English language."

Sir P. LAURIE (to the prisoner.—Do you understand the English language?

Christophe (with great vehemence).—No, no; I do not (Great laughter.)

Sir P. LAURIE.—Can the wife speak English?

Mr. Whitmarsh,—They all can as well as you or I, Sir Peter.

Sir P. LAURIE (to the male prisoner.)—So you want your wife not to speak the truth?

Christophe.—No, no. (Laughter.)

Sir P. LAURIE.—Before proceeding further, he should like to know from the wife how long it was since they put up at an hotel in Jermyn-street, at the West-end.

The wife, in very fair English, said they passed many hotels, but did not not keep their names.

Sir P. LAURIE.—I dare say not. It would not be convenient.

William Tracey, from the Hotel des Etrangers in Sherrard-street, said the prisoner came to him on the 21st of October, and remained until the 26th.—Christopbe said he had just come from the St. Katharine's-docks, and that his luggage was on board the ship, which could not then get in, and also added that he was a Prince, and had plenty of money in the Bank; the whole of which story turned out to be a fabrication. The prisoner Seymour was often there with them.

Sir P. LAURIE.—What bill did they run up at your place?

Witness.—To the amount of £4. 10s. The other prisoner Seymour, wanted to take apartments, but he was refused unless he paid daily. An offer was made to send a porter for his luggage, but he made various excuses, and at last he and his wife and child were turned out.

Sir PETER LAURIE here asked another question of the wife, when the prisoner Christophe vehemently said to her in good English, "Hold your tongue, they will sentence you."

George Ransom, waiter to Gerrard's Hall, deposed to the prisoner hiring the best bed and sitting rooms in the house, and saying that his luggage was at the Custom-house. They remained a few days, and ran up a bill to the extent of between 6*l.* and 7*l.*

Sir PETER LAURIE.—How did they live?

Witness.—On the best of everything. Their wine and all they called for was of first-rate quality. On one occasion they brought another gentleman and his lady, when their chief drink was wine, and after their dinner they enjoyed themselves with a first-rate desert.

Christophe.—Ah! I recollect. We did not have the best wine.

The wife.—We only called for the best ale—not for wine.

Sir PETER LAURIE.—Are there any more unfortunate innkeepers who have been thus swindled?

Mr. Whitmarsh said he believed not, although he had been round to many.

Sir PETER LAURIE.—I suppose they are ashamed to come forward.

Mr. Whitmarsh thought it most probable, as they had been so completely "done."

Sir P. LAURIE observed that he was much astonished that so many persons should suffer themselves to be so imposed upon.

The wife.—We do not wish to stay in this country, only its the money that detains us. Seymour is our countryman, and only arrived about three weeks ago.

Sir PETER LAURIE.—Well, we will settle that question, for here is a gentleman who will give some information so as to place the public on its guard against your systematic impositions.

Mr. James Dingwell Fordyce, of the firm of Reid, Irving, and Co.'s house, said that he knew nothing of the prisoner beyond what he intended stating, which was, that about 25 years ago Christophe, King of Hayti, entered into a correspondence with one of these houses, and invested a large sum of money. He died a few years after, and his widow and her two daughters came to England, and the former having taken out letters of administration in due form, the money was paid to her. Shortly after the prisoner Christophe called at the bank, when he was informed of what had been done, whereupon he became most abusive, and was eventually turned out of the bank. He still continued his annoyance, and at last threatened to shoot Sir John Reid, when he was given into custody, but that gentleman did not appear against him, and he was discharged. A few months after he was sent for by Alderman Gibbs in consequence of more complaints, when he showed him the letters of administration, and explained to him that he had no claim.

The Chief Clerk said he perfectly recollected the circumstance of the widow of the King of Hayti coming here to take out letters of administration, as she and her daughters were introduced to him by Mr. Allen, the philanthropist, and it was by his advice she pursued the conrse she did, and the money was paid to her in his presence. Since the prisoner was remanded a gentleman who held for many years an official situation in Hayti had called an obtained an order for seeing him at the Compter; after conversing with him, that gentleman returned and informed him (the Chief Clerk) that the King of Hayti never had a brother, and that the prisoner himself had never been at Hayti. The fact was that the King had two sons, one of whom was killed in battle, and the other died of fever.

The wife here said there were papers at a solicitor's which would put all to rights.

Mr. Whitmarsh said he had been to the solicitor who admitted having some papers, but was most anxious that they should be out of his possession, in consequence of the annoyance he was subjected to by the numerous references to his offices.

Sir P. LAURIE said, that as that was the case, he should remand both prisoners, for the production of these documents, as they might throw some light on the matter.

Christophe.—Ah, the papers! They will show who I am.

Sir. P. LAURIE.—You don't understand I see.—(Much laughter, in which both prisoners joined.)

Sir P. LAURIE (to Christophe.—There is no doubt you are a very designing man, and this system of swindling must be put a stop to. I hope that the publicity of this case will also make inn-keepers more cautions as to whom they take in, particularly after the exposure of to-day.

Remanded accordingly.

SQUABBLING BY EUCLID.

We take the following amusing instance of O'Connell's voluble ingenuity from a work entitled *Revelations of Ireland*, by Mr. D. O. Madden:—

"One of the drollest scenes of vituperation that O'Connell ever figured in took place in the early part of his life. Not long after he was called to the bar his character and peculiar talents received rapid recognition from all who were even casually acquainted with him. His talent for vituperative language was perceived, and by some he was, even in those days, considered matchless as a scold. There was, however, at that time in Dublin a certain woman, Biddy Moriarty, who had a huckster's stall on one of the quays nearly opposite the Four Courts. She was a viago of the first order, very able with her fist, and still more formidable with her tongue. From one end of Dublin to the other she was notorious for her powers of abuse, and even in the provinces Mrs. Moriarty's language had passed into currency. The dictionary of Dublin slang had been considerably enlarged by her, and her voluble impudence had almost become proverbial. Some of O'Connell's friends, however, thought that he could beat her at the use of her own weapons. Of this, however, he had some doubts himself when he had listened once or twice to some minor specimens of her Billingsgate. It was mooted once, whether the young Kerry barrister could encounter her, and some one of the company (in O'Connell's presence) rather too freely ridiculed the idea of his being able to meet the famous Madame Moriarty. O'Connell never liked the idea of being put down, and he professed his readiness to encounter her, and even backed himself for the match. Bets were offered and taken; it was decided that the matter should come off at once.

"The party adjourned to the huckster's stall, and there was the owner herself, superintending the sale of her small wares—a few loungers and ragged idlers were hanging round her stall—for Biddy was a 'character,' and, in her way, was one of the sights of Dublin.

"O'Connell was very confident of success. He had laid an ingenious plan for overcoming her, and, with all the anxiety of an ardent experimentalist, waited to put it into practice. He resolved to open the attack. At this time O'Connell's own party and the loungers about the place formed an audience quite sufficient to rouse Mrs. Moriarty, on public provocation, to a due exhibition of her powers, O'Connell commenced the attack:—

"'What's the price of this walking stick, Mrs. What's-your-Name?'

"'Moriarty, Sir, is my name, and a good one it is, and what have you to say agen it? and one-and sixpence's the price of the stick. Truth, it's cheap as dirt—so it is.'

"'One-and-sixpence for a walking stick! whew! why you are no better than an imposter, to ask eighteenpence for what cost you twopence.'

"'Twopence, your grandmother,' replied Miss. Biddy; 'do you mane to say that it's chating the people I am? imposter, indeed!'

"'Ay, imposter; and it's that I call you to your teeth,' replied O'Connell.

"'Come, cut your stick, you cantankerous jackanapes.'

"'Keep a civil tongue in your head, you old *diagonal*,' cried O'Connell calmly.

"'Stop your jaw, you pug-nosed badger, or by this and that,' cried Mrs. Moriarty, 'I'll make you go quicker nor you came.'

"'Don't be in a passion, my old *radius*, anger will only wrinkle your beauty.'

"'By the hokey, if you say another word of impudence, I'll tan your dirty hide, you bastely common scrub; and sorry I'd be to soil my fists upon your carcass.'

"'Whew! boys, what a passion old Biddy is in; I protest, as I'm a gentleman——'

"'Jintleman! jintleman! the likes of you a jintleman! Wisha, by gor, that bangs Banagher. Why, you potato-faced pippin-sneezer, when did a Madagascar monkey like you pick enough of common Christian decency to hide your Kerry brogue?'

"'Easy now, easy now,' cried O'Connell, with imperturbable good humour, 'don't choke yourself with fine language, you old whiskey-drinking *para llelogram*.'

"'What's that you call me, yon murderin' villain?' roared Mrs. Moriarty, stung into fury.

"'I call you,' answered O'Connell, 'a parallelogram,' and a Dublin judge and jury will say that it's no libel to call you so.'

"'Oh, tare-an-ouns! oh, holy Biddy, that an honest woman like me should be called a parrybelly-grum to her face. I'm none of your parrybelly-grums, yon rascally gallows bird; you cowardly, sneaking, plate lickin' bliggard.'

"'Oh, not you, indeed!' retorted O'Connell; 'why, I suppose you'll deny that you keep a *hypotheneuse* in your house.'

"'It's a lie for you, you b—y robber; I never had such a thing in my house, you swindling thief.'

"'Why, sure, all your neighbors know very well that you keep not only a hypotheneuse, but that you have two *diameters* locked up in your garret, and that you go out to walk with them every Sunday, you heartless old *heptagon*.'

"'Oh, hear that, ye saints in glory! Oh, there's bad language from a fellow that wants to pass for a jintleman. May the devil fly away with you, you micher from Munster, and make celery sauce of your rotten limbs, you mealy-mouthed tub of guts.'

"'Ah, you can't deny the charge, you miserable *sub-multiple of a duplicate ratio*.'

"'Go, rinse your mouth in the Liffey, you nasty tickle-pitcher; after all the bad words you speak, it ought to be filthier than your face, you dirty chicken of Beelzebub.'

"'Rinse your own mouth, you wicked-minded old *polygon*—to the deuce I pitch you, you blustering intersection of a st—ng *superficies*.'

"'You saucy tinker's apprentice, if you don't cease your jaw, I'll ——.' But here she gasped for breath, unable to hawk up any more words, for the last volley of O'Connell had nearly knocked the wind out of her.

"'While I have a tongue I'll abuse you, you most inimitable *periphery*. Look at her, boys! there she stands—a convicted *perpendicular* in petticoats! There's contamination in her *circumference*, and she trembles with guilt down to the extremeties of her *corollaries*. Ah! you're found out, you *rectilineal antecedent, equiangular* old hag! 'Tis with you the devil will fly away, you porter-swiping *similitude* of the *bisection of a vortex*.'

"Overwhelmed with this torrent of language, Mrs. Moriarty was silenced. Catching up a saucepan, she was aiming at O'Connell's head when he very prudently made a timely retreat.

"'You have won the wager, O'Connell, here's your bet,' cried the gentleman who proposed the contest."

Gleanings from Foreign Publications.

The first railway in Spian, from Barcelona to Mattaro, has been opened. It is five leagues long.

The *Guernsey Comet*, shows that the poor require something more than improved cleanliness and ventilation: "Not," remarks our contemporary, "that we contemn whitewash, or hold it cheap as an auxiliary to counteract contagion. We do, however, eschew the morbid philanthropy that would set up lime-kilns instead of ovens, and bid human nature take its fill of a hod."

MR. G. THOMPSON, M. P., AND THE TOWER HAMLETS.—On Wednesday Mr. Thompson met a large body of his constituents at the Royal British Institution, Cowper street, City-road, and addressed them on he subject of his conduct in Parliament. To the honourable member's votes and principles the meeting gave its cordial approval passing a further resolution expressive of the necessity of a thorough reform of the miscalled representative system, as the only effectual means of remedying the ecclesiastical and political evils of the United Kingdom.

The *Liverpool Journal*, remarking upon several articles on Slavery which have recently appeared in the Brazilian papers, says that "they realise in some degree the hopes expressed by the Free-Trade leaders in advocating the admission of foreign sugar, regardless of its mode of cultivation and manufacture;" that "there are indications of a party existing in Brazil which recognises the the wickedness, and advocates the abolition of the Slave Trade; and that if it be a fact that since 1830 no slaves have been imported into Pernambuco, and yet that province has increased in wealth, happiness, and morality, the case presented to the other parts of the empire is very strong, especially to Bahia, where the dangers of Slavery are very great indeed."

SUFFERING IN NORWAY.—We are indebted to a valued correspondent for the following extract from *Galignani's Messenger*, of the 9th ult:—*Glasgow Friend.*

"At the commencement of July, the Norwegian frigate the *Freia* received orders to join the Swedish fleet, about to sail to the assistance of Denmark, in the war against the Germanic Confederation. A young sailor, named Halvor Halvorsen, belonging to the vessel, positively refused to obey the orders of his officers, on the ground, which was quite true, that he was a Quaker, and that his sect forbade any participation in military operations, war being contrary to Christianity. For this act of disobedience, the young Halvorsen was, a fortnight ago, brought to trial before a naval court-martial at Christiana, and, as the Norwegian laws do not recognise or tolerate any other form of worship than the Lutheran, he was declared guilty, but with extenuating circumstances, and was sentenced to receive, on three several occasions, twenty-seven lashes on his bare back. He was also liable to six months hard labour in a fortress, but this was not inflicted. The Court, however, ordered that, after undergoing the coporal punishment, he should resume his duty on board the vessel."

We think it not improbable that the above case of suffering for adherence to principle, may have already claimed the attention of the Meeting of Sufferings. It is one calculated to awaken the sympathy of Friends everywhere; and we trust some efforts for the help and relief of the interesting sufferer may be made.

THE BABY OF THE SILVER CRADLE.—On Saturday a silver cradle (as we have mentioned on a former occasion) was presented to Mr. Horsfall, the Mayor of Liverpool, in compliance with an ancient custom, if not a sumptuary law, of the borough, when the birth of a child blessed the year of mayoralty. "The cradle," says the *Liverpool Albion*, "is a fairy-like model, of the value of £120, and is a beautiful work of art, placed under a glass shade, forming a magnificent ornament for the drawing-room. The general form of the body is that of the nautilus shell, which was chosen as being appropriate to a seaport town, on one side of which is chased, in high relief, a group of figures, representing a mother placing in the arms of its father their new-born child. Supporting the medallion on which the figures are placed are two angels, with expanded wings; and issuing from beneath them, and under the medallion, are beautiful scrolls of poppies and lilies, emblems of Sleep and Peace. On the top of the scroll or apex sits the Genius of Liverpool; and at the foot stands the Liver, the ancient bearing in the arms of the town." The cradle was purchased by subscription among the burgesses. It bore, as well as a recital of the presentation and its cause, the following inscription:—

"YE SPIRIT OF YE LEGENDE.

"Gif Leverpooles good mair sd everre be
Made fatherre inne hys yeire eff maionitee,
Thenne sal be gilten bye ye townmenne free,
Ane silverre cradle to hys fair ladye."

CHLOROFORM IN CHOLERA.—Dr. James Hill, the resident-surgeon in the Peckham House Asylum, has addressed a letter to the *Times* concerning the use of chloroform. The cholera having broken out in the asylum, and the ordinary methods of treatment proved unavailing. Mr. Ferguson, the assistant surgeon, suggested the use of chloroform on one of the patients then fast sinking. This was done, and "under its influence," says Dr. Hill, she was placed (in one hour after being attacked) with the abatement of every bad system; the nervous system being immediately tranquilised, the vomiting and cramps ceasing, the purging being checked, and the heat of the body returning. This success enc